

A N       O U T L I N E       H I S T O R Y

O F       T H E

S A L V A T I O N       A R M Y

I N

N E W       Z E A L A N D

by

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PREFACE.

The historian taking as a subject for investigation the Salvation Army in New Zealand has an almost virgin field in which to work, but one that presents certain peculiar difficulties. The search for primary sources of information is not always easy. The Army system of government and administration provides for nothing analogous to the general assemblies, synods and conferences, complete with recorded discussion (both lay and clerical) and minutes, of some other religious bodies. Apart from an annual statement of accounts, the Army has not adopted, especially in the modern era, any consistent practice of presenting annual published reports of its activities. There was a time in the late '90's and in the first decade of this century when annual reports, particularly of social operations, were freely made available to the public, but for some unknown reason that practice is not now followed. Through the years Salvation Army Headquarters in this country has been singularly lax in preserving valuable historical material, and apart from "War Cry" files, some statistical statements, copies of the international "Salvation Army Year Book", a manuscript prepared by Lt. Colonel A. Kirk, and a newspaper clipping book of the '90's, there is very little of value available there. As an illustration of the failure to preserve material, none of the annual social reports published in the late '90's and early 1900's can be found at Territorial Headquarters.

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Those that have been used in this thesis have been found in the General Assembly Library, the Turnbull Library and the Hocken Library. By regulation, each corps and social institution is supposed to keep written up-to-date a history book. These books could be a most valuable source of information to the historian, but unfortunately only a few of them provide authentic primary material. It is some compensation to know that today they are being much more thoroughly kept than they have been in the past. I have been informed by Commissioner J.B. Smith and Colonel R. Sandall that International Headquarters, London, possessed voluminous records and reports dealing with New Zealand, but these were almost totally destroyed during the "blitz" of May, 1941. All these facts contribute to the difficulties facing the historian in his endeavour to build his story on a sound basis of research.

It will be seen that I have drawn extensively on the files of the Army's weekly publication "The War Cry" for a great deal of factual material. It must be realised that besides being the Army's newspaper, it is also the "Official Gazette" for the notification of appointments, statements of policy and other official announcements, and also presumably serves in lieu of annual reports to keep the general public informed of Army activities. No one realises more than I do, however, that to get a true picture of Army history, one must dig much deeper than the "War Cry" files.

As far as I have been able to discover, only two other attempts have been made to write at any length, and with something more than mere journalistic intent, on Salvation Army History in New Zealand. The unpublished manuscript written by Lt. Colonel A. Kirk of Auckland is to a great extent a compilation of material from "The War Cry", but it is very valuable in two respects -- first, where he has drawn on his own very extensive experience as an officer from the early 1890's to the present day; and second, where he has been supplied with first-hand written accounts by men and women who have played important parts in Army history. The unpublished manuscript written by the late R.T. Hughson deals only with the Salvation Army in Dunedin, but it is written in an entertaining style, and is drawn almost entirely from the author's very long personal knowledge of the Army's affairs in Dunedin, and from recollections of the author's father, who was one of the first soldiers of the Dunedin City Corps.

The official historian of the Salvation Army, Colonel Robert Sandall, from his experience of 60 years of officership in many parts of the world, and from the documentary sources at his disposal in England, has supplied me with some very valuable material. Interviews with and correspondence from many officers and soldiers in New Zealand have provided much further material, but in the interests of sound scholarship this has had to undergo rigorous sifting.



In a thesis of this length it has been impossible to deal adequately with anything beyond general outlines. The aim has been to select those significant events and trends that will give a brief but coherent picture of the development in New Zealand of an interesting religious organisation, and to substantiate that picture with as much sound documentation as possible. One of the snares of religious history is the temptation to partisanship. Having been born and brought up in the Salvation Army, I have had to cultivate a deliberate detachment of viewpoint, and I have also had to remember that the poor observer always finds it treacherously easy to see the things he wants to see. In my accounts of the evangelical and social work of the Army, I have made little mention of the work of other denominations, but I am by no means unmindful of the very extensive and beneficial nature of their activities. The Salvation Army is only a comparatively small sect in the great body of the Christian Church, but in its distinctive way it has made some vital contributions to the religious history and the spiritual life of New Zealand. The recording of those contributions has been the purpose of this thesis.

I want to acknowledge help given by the staffs of the Christchurch and Dunedin Public Libraries, and the Canterbury University College, General Assembly, Turnbull, Hocken, and Labour Department Libraries. I want also to thank Commissioner R. Astbury, and the departmental heads of the Salvation Army Territorial

Headquarters, Wellington, for their forbearance and the material they placed at my disposal. A special tribute of thanks is due to Colonel R. Sandall for his kindly advice and practical assistance, and to Mrs. O. Judd, Dunedin, for allowing me to peruse R.T. Hughson's manuscript. I also thankfully acknowledge help from all those who granted me interviews and sent me letters and written statements. The fascinating human material with which I have had to deal has given constant interest and pleasure to this research.

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### INTRODUCTION

The Salvation Army is an outgrowth of Methodism. William Booth, its founder, had been for several years a Minister in the Methodist New Connexion, and loved Methodism until his dying day. There was much of John Wesley's spirit in William Booth. Without the wide and deep scholarship, without the extreme dialectical subtlety, and without the theological profundity of his great predecessor, Booth nevertheless had the same consuming zeal for saving souls, the same organizing capacity, the same personal magnetism, and the same dominating temperament as Wesley. He reluctantly left the Methodist New Connexion in 1861 because of the cramping limitations of the routine of circuit work, and the refusal of Conference to allow him to undertake the full time evangelical work for which he felt himself to be especially fitted.<sup>1</sup>

In 1865 he was invited to conduct revival meetings in Whitechapel, East London, the main aim being to preach the Gospel to the submerged thousands untouched by the ordinary Churches. From these meetings there sprang the East London Christian Mission, later, when its activity had spread from London to the provinces, to be renamed the Christian Mission. Even after the formation of the Christian Mission, Booth's purpose was not to found a new sect, but to form a link between the unchurched masses and the Churches.<sup>2</sup>

1. Robert Sandall, "The History of the Salvation Army." Vol.I, p.10.

2. Ibid., pp. 65-66.

also "The Salvation Army - Its Origin and Development". p. 8

But Booth's converts found themselves unwelcomed in communities where there was much snobbery at that time, so, remaining as members of the Christian Mission, they zealously spread the work among the lower classes, with the result that within a few years there were branch stations in most of the larger cities of England and Scotland.<sup>3</sup>

William Booth was a zealot who was so appalled at the poverty and irreligion of the down-trodden masses of England, and so convinced of their need of conversion, that he conceived his evangelistic work in terms of a holy war. Features of his early East London activities had been open-air gatherings and marches. As the Christian Mission spread, more efficient organisation was developed to secure more effective "warfare" against evil. In 1878 the movement became known as "The Salvation Army" <sup>4</sup> with a definite military organization, including ranks in regular gradation, uniforms, brass bands, a flag and a publication called "The War Cry."

Innovations so novel and sweeping excited in the next few years no little opposition. In a single year in England, 669 Salvationists (including 250 women) were knocked down or brutally assaulted. Fifty-six buildings of the Army were stormed and partially wrecked by opposition "skeleton armies", and eighty-six Salvationists were thrown into prison.<sup>5</sup> But with joyful boldness

3. Robert Sandall, op. cit., pp. 164-177

4. Ibid., p. 230

5. "The Salvation Army - Its Origin and Development", p. 16.

and immense faith in the rightness of their cause, General Booth and his Army continued to wage effective war against the world of sin and misery.

Persecution gradually ceased, as the thinking public began to look beyond the undoubted surface crudities of some Salvationist activities, to the wonderful reclamation work that was being done. The publication of William Booth's "In Darkest England and the Way Out" in 1890 focussed the attention of the world on the remarkable evangelistic and social work being carried out by the Salvation Army. The 80's and 90's saw the Army spreading to many overseas countries, and when Booth died, a picturesque and revered figure, in 1912, he was the leader of a vast International Army. Under his son Bramwell, who was General from 1912 to 1929, and under succeeding Generals,<sup>6</sup> the Salvation Army has continued to toil through good report and evil report, preaching the same evangelical doctrines, carrying on the same social work, and wearing the same distinctive and unmistakable garb. At the present time it operates in 92 countries, preaches the Gospel in 81 languages, carries on evangelical work in nearly 17,000 corps and outposts, controls over 1,700 social institutions, and has nearly 27,000 full-time officers (i.e. counterpart of ordained ministers).<sup>7</sup>

6. General E.J. Higgins, 1929-1934.  
General Evangeline Booth, 1934-1939.  
General George L. Carpenter, 1939-1946.  
General Albert Orsborn, 1946-
7. Salvation Army Year Book, 1950, p. 38.

The Foundation Deed Poll of 1878 sets out the doctrinal beliefs of the Salvation Army.<sup>8</sup> They are strongly evangelical, being derived mainly from Methodism. Similarities with the Quakers are seen in the discarding of Sacraments, the completely equal rights of men and women, and the emphasis given to social service. Much of the Army's work is done amongst the poor and culturally low sections of the community, but it should not be overlooked that in the course of its history the Army has considerably widened its appeal, and today its ranks contain a much broader cross-section of the community than would have appeared possible in its earlier days.

The story of the foundation and growth of the Salvation Army in New Zealand is a part of that wider story, which deals with the amazing world-wide expansion of the Army from its home land in England to nearly all parts of the globe. William Booth did not himself transplant his Army overseas. Carried by "The War Cry"<sup>9</sup> or by Salvationist emigrants, or by the ample newspaper publicity given to the novel methods of the Army in its early days, the seeds of Booth's work fell in distant lands and sprouted.<sup>10</sup> Enthusiasts from far countries wrote saying that they were inspired by his example, and pleaded for recognition. The General proceeded at first with prayer and caution, but he could not remain deaf to the

8. vide Appendix I

9. The weekly publication of the Salvation Army, now edited and published separately in the various Territories.

10. Robert Sandall, unpublished manuscript of Vol. 2 of "The History of the Salvation Army", pp. 225-226.  
also "The Salvation Army -- Its Origin and Development", pp. 26-30.



insistent calls from the "regions beyond". The 80's of last century saw, in the international growth of the Salvation Army, one of the most remarkable instances of overseas religious expansion in the history of Christendom. Its characteristic features were spontaneity of growth, uniformity of organisation and spirit, coupled with extreme adaptability of method to national circumstances, primary emphasis on evangelistic work with social work as a complementary but subsequent growth, and permanency of achievement. All these characteristics are well exemplified in the history of the Salvation Army in New Zealand, to the closer examination of which we shall now turn.

## CHAPTER I

### THE FOUNDATION YEARS, 1883 - 1891

#### PREPARATION FOR ATTACK.

In the "Passing Notes" column of the "Otago Daily Times" for 26th July, 1882, there appeared the following item:-

"Some liberal Dunedinite with more zeal than discretion is endeavouring to bring down upon us the "Salvation Army". At a recent meeting at the Congress Hall, Lower Clapton, London, 'General' Booth read the following letter:-

'Dunedin, New Zealand, 5th April.

Dear Sir - Can you see your way to send to the rescue of perishing souls in this respectable and highly favoured city? Herewith please find draft £200. The Lord reward you and yours.

A Wellwisher.' " 11,

The "Wellwisher" was Miss Arabella Valpy, daughter of one of the richest and most influential of Dunedin's pioneers, William Henry Valpy.<sup>12</sup> Miss Valpy was a gentlewoman of retiring disposition who generously supported many charities of the day.<sup>13</sup> Through friends in London, she had become greatly interested in General Booth's work in the East End, and though she was a staunch Presbyterian, she believed that there was ample scope for the Salvation Army to work in Dunedin.

Miss Valpy was not the only person who saw scope for the Army's work in New Zealand. John Brame,<sup>14</sup> a printer, who also

11. "Otago Daily Times", 26th July, 1882.

12. A.H. McLintock, "The History of Otago," pp. 288-289

13. "The War Cry", 8th April, 1933.

also R.T. Hughson, "History of the Dunedin City Corps" (unpublished), p. 4

14. Auckland Congress Hall Corps History Book, p. 9. .

also R. Sandall, op. cit., p. 296.

ran, with his wife, a temperance boarding establishment in Auckland, had likewise appealed to General Booth to send officers to New Zealand.

At this time (mid-1882) the Army had already spread to Canada, U.S.A., France, Australia, Sweden, Switzerland and India,<sup>15</sup> and there was a tremendous demand for officers to push along the work in these new territories; but the receipt of Miss Valpy's £200, plus Brame's assurances of co-operation, convinced the General that something must be done for New Zealand. Two young officers, Captain George Arthur Pollard, aged 20 years, and Lieutenant Edward Wright, aged 19 years, were given twentyfour hours to decide whether they would be prepared to pioneer the Salvation Army in New Zealand, and at a great "War Demonstration" in the Exeter Hall, London, on 28th November, 1882, they were farewelled. At this great meeting, 101 officers were commissioned and despatched to various parts of Britain, U.S.A., India, Canada, Sweden and South Africa.<sup>16</sup> The Salvation Army was certainly on the march!

Booth had no compunction and no fears about sending two young striplings like Pollard and Wright on a pioneering venture to New Zealand. He believed, as he said in his address at the Exeter Hall demonstration, that "only fighting can make soldiers; only war can make veterans." <sup>17</sup> His faith in Pollard and Wright

15. "The Salvation Army - Its Origin and Development", pp. 26-29.

16. "The War Cry" (England), 9th December, 1882.

17. Ibid.

was to be abundantly justified by events. Pollard, indeed, was a remarkable young man who was destined to rise to the highest rank (Commissioner) in the service of the Salvation Army. He had joined the Army in 1881,<sup>18</sup> and had been rejected for officer-ship owing to the frailty of his physique. However, his success against violent "skeleton army" opposition at Peckham, South London, convinced his superiors of his worth, and after a brief training period of three weeks he was sent to pioneer the Army's work at Portadown, Ireland. Prodigal though he was of his physical resources, he was possessed of great drive and organising ability, a genuine religious fervour, and considerable musical talent. He was typical of many young officers, both male and female, who were spreading Booth's Army to all corners of the world in the '80's.

Captain Pollard and Lieutenant Wright could not obtain a passage to New Zealand until January, 1883. They reached Melbourne late in February, and were reinforced there by a paper-hanger and his wife named Burfoot, and a young labourer named Bowerman.<sup>19</sup> The Burfoots and Bowerman were only recent converts, but they had expressed a willingness to do anything or go anywhere. The enthusiastic Pollard soon persuaded them and Major Barker, the commanding officer of the Army in Australia, that they were the very folk that he wanted to help him launch his attack on New Zealand. Wright was promoted to Captain, and Bowerman and the

18. "The War Cry", 17th May, 1902.

19. Lt. Colonel A. Kirk, unpublished manuscript, p. 2, letter from Mr. A. Burfoot quoted.

Burfoots given commissions as Lieutenants.<sup>20</sup>

The plan of campaign was an audacious one. Wright and Bowerman were to get in touch with John Brame, "open fire" in Auckland, and subsequently work their way south to Wellington. Pollard and the Burfoots would "attack" Dunedin and eventually work their way north to meet their comrades in Wellington.<sup>21</sup>

#### THE WORK COMMENCES.

Pollard and his companions arrived at Port Chalmers on 27th March, 1883, and were warmly welcomed at the wharf by A.R. Falconer, who since 1873 had run "The Sailors' Rest" at the Port, and who was an intimate friend of Miss Valpy.<sup>22</sup> The "Otago Daily Times", in announcing the arrival of the Salvationists said that it certainly had no great sympathy with the Salvation Army, but it expressed the hope that the good character which it claimed for its fellow citizens, high and low, would not be tarnished in the very slightest degree during the sojourn of the Salvationists, and that the streets of Dunedin would never be disgraced by scenes such as had been too common in some parts of London.<sup>23</sup>

Pollard had landed with only thirty shillings in his pocket, but with audacious faith he rented the Temperance Hall in Dunedin for three years at £300 per annum. The first meetings were held

20. Vide article "Off to New Zealand" in "Social Gazette" for 1899, p. 15

21. Ibid, p. 15.

22. Article by Dr. A.R. Falconer (Son of A.R. Falconer) in

Jubilee "War Cry", 1st April, 1933.

23. "Otago Daily Times", 29th March, 1883.

on Sunday, 1st April. "Kneedrill" (or early morning prayer meeting) at 7.00 a.m. attracted only about ten people, though it is worthy of record that two of them were Presbyterian ministers.<sup>24</sup> The 11.00 a.m. meeting attracted a few more, but the afternoon and evening meetings were crowded, many being unable to gain entrance. The afternoon meeting was preceded by an open air meeting at Cargill's monument (popularly known as "The Fountain"), where a most unexpected reinforcement was a negro sailor named Jabez White, who was later to be the pioneer officer of the Oamaru Corps.<sup>25</sup> This open air meeting is traditionally regarded in Salvation Army circles in New Zealand as being the "open fire" of the Army in this country. At the Golden Jubilee celebrations of the Salvation Army in Dunedin in April, 1933, the Mayor of the city unveiled a tablet on the pavement near "The Fountain" bearing the inscription:-

"Here the Salvation Army commenced its work on 1st April, 1883"

There were, no doubt, many present at that first packed and rowdy<sup>26</sup> Sunday night meeting merely for the novelty of the appearance and doings of these exuberant and peculiarly dressed Salvationists. But their "rough and ready style, determined manner, and the ability to deliver their message in a simple, straightforward and withal impressive style",<sup>27</sup> must have made its mark. Some of the men who threw in their lot with the Army

24. "The War Cry", 8th April, 1933.

25. Oamaru Corps History Book, p. 1.

26. "Otago Daily Times", 2nd April, 1883.

27. Ibid.

that night, (men like Matthews, Hughson, Wilkinson, Dwight, Condon, Roberts and others),<sup>28</sup> were thus commencing long careers of usefulness and humble service that were to have untold repercussions on Salvation Army history in this country.

Meetings continued every night in the week, and by the following Sunday the procession from the Fountain to the Hall had been augmented by at least fifteen recruits,<sup>29</sup> and Captain Pollard had sufficient in hand from his collections to pay a small deposit to the landlord of the Temperance Hall.

Meanwhile Wright and Bowerman had been "opening fire" on Auckland with similar zeal and success. The enterprising Pollard had sent to John Brame from Melbourne some posters and some copies of the English "War Cry", which Brame had obligingly displayed in various Queen Street shops.<sup>30</sup> Wright and Bowerman arrived early in April, and promptly hired the Temperance Hall in Albert Street. The first meetings were held on 13th April, 1883, an open air gathering being held at the corner of Grey Street and Queen Street, followed by a crowded indoor meeting. Wright was described by the press as "a tall spare young man apparently about twenty years of age, with a round, merry, hairless boyish face and a tendency to drop his h's, albeit a person earnest in his convictions and possessing more force of character than the physiognomist would at first give him credit for."<sup>31</sup> He had need of all his

28. "These Fifty Years" (Golden Jubilee Booklet published by S.A. Headquarters, Wellington), pp. 4-5.

also Dunedin City Corps History Book, p. 4

29. "Otago Daily Times", 9th April, 1883.

30. Auckland Congress Hall Corps History Book, p. 9.

31. Auckland "Evening Star", 14th April, 1883.

force of character, as a "skeleton army" was quickly organised by the larrikins of Auckland, and it became common for the Salvationists to be pelted with rotten eggs, flour, mud, filth and other missiles, and to have their meetings disturbed by stones thrown through the windows.<sup>32</sup>

These "skeleton armies" formed by the larrikins, often with encouragement from publicans, were a common feature in most towns where the Salvation Army started in the first few years of its history in New Zealand.<sup>33</sup> They were often organised with their own "captain" and a skull and crossbones flag. Common tactics would be to attempt the break-up of Army open air meetings and marches, and to disturb indoor meetings by singing parodies of well-known Army songs. In some cases the "skeleton armies" were really vicious in their activities,<sup>34</sup> and police protection had to be sought by the Salvationists. It should be said, however, that some veteran Salvationists have had a natural tendency to exaggerate the viciousness of the opposition when recounting stories of early day Salvation Army fighting in this and other countries. They have perhaps overlooked the fact that such strange and unorthodox methods of carrying on religious services as the Salvationists often adopted, would naturally provoke parody

32. "Auckland Evening Star", 16th April, 1883.

33. Lt. Colonel A. Kirk, op. cit., (statement by Envoy A. Wilkinson on his early day experiences), p. 13 ff.

34. Christchurch "Press", 17th April, 1883, and 21st May, 1883.  
"New Zealand Herald", 16th April, 1883.



from the more exuberant and rougher elements in the population. In any case, the blood of the martyrs has always been the seed of the church, and physical opposition undoubtedly helped to foster the amazing growth of the Army in New Zealand.

Captain Pollard left the Burfoots and the new converts to carry on the good work in the South, and proceeded to Auckland, where he arrived on 23rd. April.<sup>35</sup> After satisfying himself that things were well under way, he ordered Bowerman to carry on, and took Wright with him down to Christchurch, which he had selected as his next point of attack. The cablegram which he despatched to General Booth at this time might have raised many a staid eyebrow, but no doubt indicated quite adequately to Booth that his New Zealand expedition was waging a doughty warfare. The cablegram read:-

"Dunedin, Auckland, blazing. Christchurch shortly. 36  
reinforce sharp."

The General answered the plea by arranging immediately for some more officers to be sent from both Australia and England. Among them were Captain Harry Edwards, destined for great success as the first officer of the Christchurch City Corps,<sup>37</sup> and Captain Pearcey, whom Pollard married at Invercargill in October.<sup>38</sup>

Pollard, Wright and Edwards (newly arrived from Australia) commenced operations at Christchurch on Sunday, 20th May at the

35. "New Zealand Herald", 24th April, 1883.

Auckland Congress Hall History Book, p. 3.

36. Article "Off to New Zealand" in "Social Gazette" for 1899, p35.

37. Christchurch City Corps History Book, p. 2.

38. "Social Gazette" for 1899, p. 50.

Gaeity Theatre, which had been leased for three years at an annual rental of £250. The meetings drew huge crowds, the rowdiness of which caused the Christchurch "Press" to appeal editorially for fair play to the Salvationists.<sup>39</sup> Pollard always endeavoured to enlist the support of Christian friends when he opened work in a new town, not with the idea of persuading them to join the Army, but rather to get some initial backing in the community, and to ensure that there were at least a few reputable Christians who were clear on the true aims and purposes of the Army. In Christchurch William Moore, a coach-builder whom Pollard had met on the boat coming out from England, gave friendly help to the pioneer officers.<sup>40</sup> The Christchurch crowds proved to be more friendly than their initial rowdiness promised, and the "homely eloquence"<sup>41</sup> of the officers made its appeal. By the end of June the Christchurch City Corps boasted a soldiers' roll of over 200, with a brass band to head its open air marches!

In a few short weeks since its "open fire" in New Zealand, the Salvation Army had certainly been well in the news. A perusal of many contemporary newspapers indicates that the opening and many subsequent meetings were reported in very full detail. There were also many comments on the Army's activities by ministers and other public men. A typical example was a lecture given in Napier by the Reverend W. Morley, late President of the New Zea-

39. Christchurch "Press", 21st May, 1883.

40. Lt. Colonel A. Kirk, op. cit., (letter from Lt. Colonel J. Graham), p. 5.

41. Christchurch "Press", 21st May, 1883.

land Wesleyan Conference, on "The Salvation Army -- its Lessons and its Dangers." A very full report of this lecture appeared in most of the main newspapers of the Dominion.<sup>42</sup> Morley criticized the "questionable means used to attract notice when opening <sup>on</sup> ~~at~~ a new battlefield", and the autocratic control of General Booth, but his lecture was on the whole friendly and informative, and he paid eloquent tribute to what the Army was doing among thousands untouched by the Churches. Another example of interest in the Army was seen in a sermon preached in Wellington by the Bishop of Nelson, newly returned from a visit to England.<sup>43</sup> He said that he did not approve of the name "Salvation Army", nor of many of the sayings or doings of Salvationists, but his visit to England had convinced him of the worth and permanence of the work being done, and he appealed to New Zealanders to treat the Army with respect and its work with reverence.

Pollard left Captain Edwards in command at Christchurch, and prepared for his next advance, which was on Wellington. He despatched Captain Wright to attack the capital city, in company with Jabez White (the negro who had thrown in his lot with the Army at Dunedin), and Captain William Colley (an Australian who was to give many years of fruitful service to the Army in Wellington.)<sup>44</sup> The opening meetings were held in the Princess Theatre, Tory Street, on Sunday 17th June, 1883. The Wellington police

42. Christchurch "Press", 12th May, 1883.

43. Ibid., 24th April, 1883.

44. Wellington "Evening Post", 15th June, 1883.

were apparently determined to give the Army the full protection of the law, as during the following week several members of a quickly formed "skeleton army" were arrested and fined for attempting to break up or disturb Army meetings.<sup>45</sup> An old coach factory in Taranaki Street was leased and this served as a hall for several years until some land was purchased in Jessie Street.

While Wright and his comrades were carrying on in Wellington, Pollard was back in Dunedin arranging for the publication of the first issue of the New Zealand "War Cry", written and edited entirely by himself. The first issue was of four pages, giving racy reports of progress in New Zealand, a short account of the genesis of the Army, an address by Mrs. General Booth, another address by the General, accounts of the work in Britain and overseas, and several rousing songs.<sup>46</sup> The No. I issue (16th June, 1883) had a circulation of 5,000, and in two months this had risen to 12,000. Once the "War Cry" was launched (a Dunedin convert named Matthews proved the very man to relieve Pollard of the editorial responsibilities),<sup>47</sup> song books were compiled and edited, and a start made in obtaining music for the brass bands beginning to make their appearance.

The Timaru Corps was opened on 24th June, and a fortnight later a second corps was opened in Dunedin.<sup>48</sup> The opening of this Dunedin South Corps illustrates the way in which sympathetic

45. Wellington City Corps History Book, p. 1.

46. New Zealand "War Cry", 16th June, 1883.

47. "These Fifty Years", p. 4

48. New Zealand Field Department Register, pp. 5 - 6.

and far-sighted Christian friends often assisted the Army in its early days. William Ings, of St. Clair, was a staunch Baptist who had interested himself in the work of the Salvation Army. Ings extended warm hospitality to the pioneer Salvationists in Dunedin, and was so impressed with the success of their work among the poorer people that he offered to pay one year's rent of a hall in the needy "Flat" district, if work could be commenced there.<sup>49</sup> Pollard was not the person to let such an offer slip. He got in touch with a saddler and his wife who had been deeply impressed by the Army's activities in Christchurch, and convinced them that the Army offered them ample scope for full-time Christian service. Within a few weeks the saddler and his wife were Captain and Mrs Graham, the first commanding officers of the Dunedin South Corps.<sup>50</sup> They were destined to rise to the rank of Lt. Colonel in the service of the Salvation Army, and eventually to retire with a reputation throughout Salvation Army circles ~~of~~ in Australasia of the highest saintliness.<sup>51</sup>

Another instance of the way in which the early officers were helped, and also of the way in which William Booth's influence had spread abroad, is seen in the beginnings of the Invercargill Corps in September, 1883. A man called Hilton had emigrated to New Zealand with his wife some years before this, and had settled in Invercargill. In her single days Mrs. Hilton had been

49. Statement by Miss Ings, daughter of William Ings.

also article by the Reverend J. Ings in "War Cry", 8.4.33

50. Dunedin South Corps History Book, p. 1.

51. Letter to writer by Colonel R. Sandall -- official Salvation Army historian.

a member of one of the North of England stations of Booth's "Christian Mission" of the late 60's and early 70's.<sup>52</sup> When the Hiltons read a newspaper advertisement<sup>53</sup> to the effect that the Salvation Army was making an "opening attack on Invercargill", they made it their business to meet the pioneer officers (Captain Wright and Captain and Mrs. Burfoot) at the railway station, and do everything possible to help them. The Hiltons became early soldiers of the Invercargill Corps, and gave many years of faithful service.<sup>54</sup>

#### FURTHER DEVELOPMENTS.

Captain Pollard was technically under the command of Major James Barker in Australia, though in practice there was little time for inter-colonial consultation, and Pollard pushed vigorously ahead with his schemes for advancement. Major Barker visited New Zealand in September and October, 1883, and expressed himself as being well satisfied at the progress shown.<sup>55</sup> By the end of the year it could be confidently asserted that the "invasion" of New Zealand by the Salvation Army had been a complete success. Eleven corps,<sup>56</sup> with numerous outposts, had been established in various places; over twenty officers (many of them New Zealanders) were doing full-time work in the country; and

52. Letter from G.R. Hilton (undated) to Commissioner Hodder.

53. "Southland Times", 8th September, 1883.

54. Invercargill Corps History Book, p. 30.

55. "War Cry", 3rd November, 1883.

56. Dunedin, Auckland, Christchurch, Wellington, Timaru, South Dunedin, Sydenham, Oamaru, Invercargill, Port Chalmers, Waimate. (vide Field Department Register.)

several hundred soldiers were carrying the "Blood and Fire" banner of Booth's Army to new fields of endeavour.<sup>57</sup> A great Congress held in Dunedin in December, at which five bands and several hundred uniformed soldiers attended,<sup>58</sup> was a striking demonstration of the way in which this new and peculiar religious body had adapted itself so successfully to New Zealand conditions.

Early in 1884 Pollard, who was by now promoted to Major,<sup>59</sup> decided to transfer his headquarters from Dunedin to Christchurch, where he had hired suitable premises in Armagh Street.<sup>60</sup> In all his plans for the extension of the Army's activities in New Zealand, Pollard continually emphasised what was really the fundamental guiding principle of Salvationism -- namely, the duty of converts to dedicate their energies to winning others.<sup>61</sup> William Booth never tired of reiterating the motto "Saved to save", and undoubtedly the secret of the growth of his Army was simply the identical secret of the early growth of Christianity -- the contagion of a happy, abandoned, dedicated personality.

The contagious spirit of the early-day Salvationists certainly had its effect in New Zealand, even if some of the more "respectable" Christians of the day were shocked in the process. From the perspective of a less demonstrative age, we can perhaps appreciate the viewpoint of the aggrieved editor of one of the

57. "The Salvation War 1883" -- Annual International Report, pp. 86-7

58. "War Cry", 5th January, 1884.

59. "Social Gazette" 1899, p. 42.

60. "War Cry", 9th February, 1884.

61. "The Salvation Army -- its Origin and Development", p. 57.

colony's staid journals who complained of the ridiculousness of the Salvation Army when "we are told that an ordinary hired trap is transferred into a chariot by the presence of 'Major' Barker; when we hear hymns sung to the tunes of the latest comic songs; and when we hear 'Captain' Wright urging the audience to make themselves at home, but not to break the chairs."<sup>62</sup> But the exuberance and the lack of culture and taste of those early Salvationists had some profoundly good aspects, and many men and women who had hitherto scorned religion in any shape or form were finding in the religion of the Salvation Army something that put colour, vitality, and meaning into their lives. Under the forceful leadership of 21-year-old Pollard, the Army in New Zealand continued to advance on all fronts, and by the close of 1884 the total of corps had risen to 30 and the number of full-time officers to over 60.<sup>63</sup> Issues of the "War Cry" during the period record in vividly written reports the evangelistic activities of the various corps, under such designations as "Wellington Warriors", "Invercargill Invincibles", "Christchurch Conquerors", "Auckland Aggressives", "Rangiora Rangers" and "Oamaru Outguards".<sup>64</sup> Some outraged critics might sneer at such naive nomenclature, but the Army marched on its way, intent only on its warfare against sin and human misery.

Ever on the look-out for new methods of carrying on the "war", Pollard organised early in 1885 what he termed his "Flying

62. "Otago Daily Times", 13th September, 1883.

63. "The Salvation War 1884" -- Annual International Report, p.90

64. e.g. "War Cry", 26th April, 1884.



Brigade".<sup>65</sup> This consisted of two officers and two cadets (officer trainees) under the leadership of Captain Dave Pattrick, a converted cabby. They were equipped with a two-horse caravan fitted out with bunks, and resplendently decorated with the Army crest and scriptural quotations. Their task was to travel in country districts where no regular corps were established. In succeeding years this Flying Brigade<sup>de</sup> traversed the length and breadth of the South Island, and many of the corps later established in country towns were originally pioneered by its efforts.

A big event for New Zealand Salvationists in 1885 was the tour of the colony during July and August by William Booth's second son, Ballington Booth, who at that time had the supervision of all Army work in the colonies. His meetings in the main centres drew tremendous crowds, and his lectures on the social operations in Britain were extensively reported in the press.<sup>66</sup> One result of Ballington Booth's visit which New Zealanders regretted was the departure of their young leader Major Pollard. Booth recognised at once the extent of his gifts, and he was soon promoted to Colonel and transferred to an important post of leadership in Australia. When he left New Zealand, Pollard could point to thirtythree established corps in the colony, with several thousand

65. "War Cry", 7th February, 1885.

"Lyttelton Times", 1st February, 1886.

Letter from Major J.B. Hildreth (early-day member of the Flying Brigade).

66. "War Cry", 1st August, 1885.

"Otago Daily Times", 9th October, 1885.

Christchurch City Corps History Book, p. 7.

"Salvation War 1885" -- Annual International Report, pp.101-2.

soldiers on the rolls.<sup>67</sup> By his winning personality, his outstanding organising ability, and his unflagging spiritual zeal, Pollard had set a great record <sup>of</sup> ~~on~~ leadership in less than two and a half years. Some idea of the impression the Army had made on the public and on other religious bodies by this time can be gained from the following excerpts from an article in the "New Zealand Methodist:-" <sup>68</sup>

"It can no longer be called a novelty..... It has to be judged of now as taking a duly recognised place among the religious organisations of the colony. Whether we like it or loathe it, in any estimate of the religious forces at work in the community we are compelled to take notice of the fact that the Army is here, and that, by all tokens it has come to stay..... Here are men and women laying themselves out with rare courage and self denial to save the perishing. Whatever means they employ their object is in the spirit of Christ himself, to seek and to save that which is lost..... It is hardly possible for any who are in sympathy with whatever tends to the religious and moral elevation of mankind, not to recognise, with all thankfulness, what has been done in this direction by the Salvation Army."

This was a generous tribute and one that the Salvation Army was doing its best to justify.

Pollard was succeeded in the New Zealand command by Major Barritt, who had for some time been supervising the corps work in the South Island.<sup>69</sup> A feature of Major Barritt's two year term of command was the advances made in such areas as Westland and Central Otago. This was mainly due to the zealous pioneering

67. Field Department Register.

68. quoted in "Salvation War 1885" - Annual International Report, pp. 102 - 103.

69. "War Cry", 9th February, 1885.

efforts of the Flying Brigade which carried out extensive tours in both these areas.<sup>70</sup>

#### LEGAL CONFLICTS.

About this time (1885-1887), the Army began to come into conflict with various local bodies over the vexed question of the right to hold marches and open-air meetings in the streets. There had been similar difficulties in England, the most noteworthy case being at Weston-super-Mare, where the Army had successfully appealed against a conviction for holding an unlawful assembly in the streets.<sup>71</sup> The Army consistently adopted the view that it was a restriction of religious freedom to deny Salvationists the right to hold open-air meetings and marches. On the other hand, many local bodies asserted that such meetings and marches were an obstruction to traffic and a nuisance to the public, and should therefore be controlled by bye-laws. Reference has been made previously to the "skeleton armies" that were formed in many places in opposition to the Salvationists. It was the frequent clashes that occurred in the early days between these "skeleton armies" and the Salvationists that probably induced many local bodies to pass restrictive bye-laws.<sup>72</sup> In some cases these bye-laws were passed and not enforced. In others they were passed, and enforced spasmodically or inconsistently. It was really the consistent attitude of the Army, and the incon-

70. "War Cry", 10th July, 1886.

also interview with Major J.B. Hildreth.

71. Beattie v Gillbanks (1882), 9 Q.B.D. 308.

72. J. Evan Smith: The Origin and Development of the Salvation Army in New Zealand, p. 9.

sistent attitude of the local bodies that finally won the victory for the Army. But that final victory was not to come for several years, after many officers and soldiers (including several women) had suffered imprisonment rather than give up what they regarded as a vital principle of religious freedom.

As a typical example of the restrictions imposed by local bodies hostile to the open-air activities, the following excerpt may be cited from Bye-law No. 26 of the Napier Borough Council, passed in September, 1885:-<sup>73</sup>

"..... No person shall be allowed without..... permission..... to play any musical instrument, beat any drum, or sing any song, or carry for the purpose of display any flag or torch, in any public or private place in the said Borough....."

The Salvation Army was not specifically mentioned in any of these bye-laws, but it is fair to say that they were obviously directed against the Army.

As far as can be ascertained the first of the long series of court cases in which the Army was involved over the street-meeting question occurred in Waimate in January, 1885.<sup>74</sup> Captain Stevens and Brother Buckingham were charged with obstructing the public thoroughfare, and two women with maliciously disturbing the inhabitants of Waimate by beating tambourines on Sunday. The women were discharged but the men were fined, and on refusing on

73. vide Appendix II.

74. "War Cry", 31st January, 1885;  
also letter from D. Buckingham dated 9th August, 1933, in Temuka Corps History Book, p. 27.

principle to pay the fines, they were given a week's imprisonment. When they had completed their term of imprisonment in the Timaru gaol they were met at the gates by Major Pollard, several officers and a large body of Salvationists, hoisted aboard a "war chariot" (dray cart) and marched in triumph through the streets to the Army barracks, where a great meeting was held.<sup>75</sup> This became the usual pattern of events wherever Salvationists suffered imprisonment for open-air activity. These "post-imprisonment" marches and meetings always aroused great public interest and often provoked further action on the part of local authorities, who naturally criticised the Army for what they regarded as unfair tactics in playing up the "martyrdom" of the prisoners.<sup>76</sup> The Salvationists, of course, took the view that they were only drawing public attention to a gross violation by the local bodies of the rights of public assembly and religious liberty.

In the next few years there were numerous court cases and numerous imprisonments. Some of these can be briefly mentioned:- Captain Aston and his drummer at Mosgiel in 1887;<sup>77</sup> Captain J. Wilson at Christchurch in October, 1888;<sup>78</sup> the case of two converted drunkards imprisoned for testifying in the street at Rangiora to what the Army had done to help them;<sup>79</sup> Captain Harvey at Ashburton in 1889;<sup>80</sup> Captain Duggan in Timaru;<sup>81</sup> Captain Flairs

75. "War Cry", 21st February, 1885.

76. "Hawkes Bay Herald", 2nd September, 1886.

77. "Otago Daily Times", 19th June, 1937 (commemorative article on Jubilee celebrations of Mosgiel Corps.)

78. "Lyttelton Times", 25th October, 1888.

79. "Three Years in Maoriland - Report of Colonel J. Taylor's Command", p. 43.

80. Ibid.

81. Lt. Colonel A. Kirk. *op. cit.* p. 20.

in Invercargill;<sup>82</sup> Captain Strand and some soldiers in Gore;<sup>83</sup> Major Lovelock, Captain Wright and several others in Gisborne in 1888;<sup>84</sup> and two women officers in Hastings in 1889.<sup>85</sup>

The case that undoubtedly caused the greatest public interest in the 80's arose from the Napier Borough Council's bye-law (quoted previously). Early in 1886 the officers and some soldiers of the Napier Corps were summonsed for conducting open-air meetings, but the Magistrate, G.A. Preece, dismissed the case, ruling the law ultra vires.<sup>86</sup> The Borough Council appealed to the Supreme Court against the decision, and Mr. Justice Richmond upheld the appeal.<sup>87</sup> The Council, feeling confident of its position, proceeded to invoke the bye-law, and in August 1886 summonsed Lieutenant Joseph Hildreth and thirteen of his soldiers for playing instruments, carrying a flag, and marching in the streets without the permission of the Council.

There were several interesting aspects to this case. One of the defendants, Robert Martin, who was charged with carrying the flag, protested in his evidence that he had many times been before the Court for drunkenness previous to his joining the Army, and it seemed to him unfair that now that he had been saved from drunkenness by his contact with the Army, he should be before the

82. Lt. Colonel A. Kirk, op. cit., p. 20.

83. Ibid.

84. Parliamentary Debates, Vol. 63, 1888, pp. 151-152.

85. Interview with Mrs. Major J.B. Hildreth - one of the officer

86. Napier "Evening News", 28th August, 1886;  
also Napier Corps History Book, p. 18.

87. McGill v Garbutt, 5 N.Z.L.R., S.C. 73.

court again merely for carrying the Army flag.<sup>88</sup> Lieutenant Hildreth argued that the Army had never been informed officially of the upholding by the Judge of the Council's appeal, and also pointed out that Captain Bates, the officer in charge of the Napier Corps, had written to the Council in July asking for permission to march, but had had no reply except a curt note stating that the letter had been "received" only.<sup>89</sup> The Magistrate appeared to be sympathetic to the Salvationists, but had no alternative to the conviction and fining of the fourteen defendants. On principle they refused to pay the fines, even though they were only the nominal amount of five shillings, and in default the Salvationists were imprisoned for 48 hours.<sup>90</sup> Indignation meetings, sponsored by non-Salvationists, were held urging the repeal of the bye-law, and a petition signed by several hundred Napier residents was sent to the Governor of New Zealand, Sir William Jervois. The Council did not repeal the bye-law, but the moral victory appeared to remain with the Army, as no further summonses were issued in Napier, and the Army continued to hold its street meetings.

Two similar cases were fought out in Gisborne (July, 1888)<sup>91</sup> and Hastings (July, 1889).<sup>92</sup> They are interesting, first because the officer imprisoned in the Hastings case (Captain Gibson) was a

88. Napier "Evening News", 28th August, 1886.

89. Ibid., 1st September, 1886 (both letters quoted in full).

90. Napier Corps History Book, p. 20;

also statement by Major J.B. Hildreth.

91. "Poverty Bay Herald", 27th July, 1888.

92. "Hawkes Bay Herald", 5th July, 1889.

woman (who later married Lieutenant Hildreth of Napier fame),<sup>93</sup> and second, because both these cases aroused the righteous indignation of Richard John Seddon, who protested strongly in Parliament against the restrictions on the liberty of the subject involved. Seddon vigorously advocated the introduction of a Bill that would declare the troublesome bye-laws ultra vires, and said that it was shameful that the Salvation Army should be so persecuted when it was yearly saving a large amount of money to the State, and redeeming persons that no other sect, nor the State itself, was able to deal with. After obtaining the Crown Law opinion, the Minister of Justice (T. Fergus) said that there was considerable difficulty in the way of interfering with the right of local bodies to pass their own bye-laws and the government could not consent to bring forward a bill. However, he hoped that public opinion would make itself so strongly felt that local bodies would be dissuaded from invoking the obnoxious bye-laws.<sup>94</sup> There the matter rested for a while, although there were to be even greater struggles ahead, as we shall see later.

COLONEL JOSIAH TAYLOR.

Major and Mrs. Barritt, who had been in command of the Salvation Army in New Zealand since September, 1885, left for an overseas appointment in October, 1887, and were succeeded by Colonel and Mrs. Josiah Taylor, who had done sterling service in

93. Interview with Major and Mrs. Hildreth.

94. Parliamentary Debates: Vol. 63 (1888), pp. 151-152.  
Vol. 64 (1889), p. 406  
Vol. 65 (1889), pp. 162-163.



England and India. Prior to this date New Zealand, although having its own Colony Commander, had been part of the Australasian Command administered from Headquarters at Melbourne. From now on it had the status of a separate command, Colonel Taylor being responsible direct to London.<sup>95</sup> Taylor was a good administrator and his three and a half year term in command was a period of re-organisation and consolidation, as well as a period of advancement in special fields.<sup>96</sup> When he took over, there were fortysix established corps (or stations, as they were then called), sixtysix outposts, and one hundred and one full-time officers.<sup>97</sup> During his term twenty new corps were established, the most significant trends being openings in the suburban and outlying areas of the main cities (e.g. Linwood, Newtown, Wellington South, Petone), and in some of the hitherto untouched provincial towns (e.g. Hamilton, Westport, Cambridge, Foxton, Winton, Woodville).<sup>98</sup> Taylor claimed that by the beginning of 1888 every town in the country with a population of over 2,000 had either an established corps or was being worked as an outpost.<sup>99</sup> He organised all the corps and outposts into six divisions, each with a Divisional officer. Six divisions were subsequently found to be an unwieldy arrangement for the number of soldiers then on the rolls, but the foundations of the present divisional structure were laid in Taylor's time. The "brigade" and "ward systems",<sup>100</sup> under which new

95. "War Cry", 29th October, 1887.

96. vide "Three Years in Maoriland" -- official Report, with 1890 Balance Sheets of Colonel Taylor's term.

97. Ibid., p. 37.

98. Field Department Register.

99. "Three Years in Maoriland", p. 37.

100. Ibid., p. 44;  
also R.T. Hughson, op. cit., p. 9.

converts were shepherded and nurtured in the faith, and all soldiers were given definite evangelical duties to perform, were developed during this period. Many of the advances made in these years can be attributed to the zeal with which the early Salvationists worked in their "wards" and "brigades", and it is to be regretted that they have since fallen into disuse.

A notable pioneering venture in Colonel Taylor's term of command was the beginning of the Army's work among the Maoris. A virile young officer, Captain Holdaway, felt that something should be done to carry the Army's message to the Maoris. At a great meeting in Wellington in June, 1888, Captain and Mrs. Holdaway and three Maori converts were commissioned to pioneer the work,<sup>101</sup> and in a short time they were working among the pas of the Wanganui River area. Friendly contacts were made with the Reverend T. Hammond (Wesleyan) and the Reverend H. Williams (Church of England), and two encampments were established from which regular visits were made to the various pas. The financing of the Maori work was always a difficulty, and in 1891 it was decided to make a regular monthly levy of a penny from every soldier in every corps in the colony to enable a Maori Fund to be built up.<sup>102</sup>

Prior to 1890 there was little organised training for those soldiers who desired to enter full-time service as Salvation Army officers. Colonel Taylor set up a Training Garrison for

101. "War Cry", 23rd June, 1888.

102. Ibid., 13th June, 1891.

women cadets at Sydenham, and one for men at Christchurch.<sup>103</sup> The training course was short and intensive, and plenty of practical experience was afforded the cadets in the corps in and around Christchurch.<sup>104</sup> Later other training establishments were opened in Auckland and Wellington.

In March 1891 Colonel and Mrs Taylor were transferred to Australia, their place as Commanders in New Zealand being taken by Colonel and Mrs. Reuben Bailey, who had done distinguished service in England, Canada and South Africa.<sup>105</sup>

#### BEGINNINGS OF THE SOCIAL WORK.

Something should be said of the Salvation Army's social operations in New Zealand. William Booth's work in the 1860's among the poverty-stricken multitudes of East London convinced him that the appalling temporal circumstances of a vast number of people made their salvation most unlikely unless regard were paid also to their material needs.<sup>106</sup> It was never his idea to console empty stomachs with promises of spiritual bliss. In words that even Marx would have approved he declared "It is religious cant which rids itself of the importunity of suffering humanity by drawing unnegotiable bills payable on the other side of the grave."<sup>107</sup> Wherever Booth's Army penetrated, it took upon itself the task of helping the "down and out" in some material way, and

103. "Three Years in Maoriland", p. 19.

104. Sydenham Corps History Book, p. 21.

105. "War Cry", 14th March, 1891.

106. The Salvation Army -- Its Origin and Development, p. 33.

107. Quoted, F.L. Coutts "The First Salvationist", p. 15.

re-establishing the self-respect of the sinner.

New Zealand was a young country of rich promise, but in the depression years of the 80's, with slums, unemployment and social distress in many forms making their appearance,<sup>108</sup> there was ample scope for the Salvation Army's social operations. The emphasis was always evangelical, but the Army never lost sight of the need for practical solutions to social problems.

The beginnings of the Army's Rescue Work for fallen women in New Zealand provide a noble example of how urgent needs were met by quick and decisive action. Some early women converts in the Wellington City Corps, Mrs. Rudman and Mrs. Hawker, were moved to do something by the sight of prostitutes on the streets of Wellington. They opened their own homes to some of these women as well as to unmarried mothers-to-be whom they met in the poorer districts.<sup>109</sup> Similar self-sacrificing work was begun in Dunedin by two sisters named Brownlie, who had been attracted to the Salvation Army by the striking personality of a remarkably gifted woman, Captain Nellie Barnard. The sisters Brownlie at their own expense rented and furnished a house in Howe Street, Dunedin, as a home for converted prostitutes.<sup>110</sup> As soon as funds were available and suitable accommodation could be obtained, Army Headquarters relieved these voluntary workers of the responsibility, and three Rescue Homes for women were opened at Wellington, Christ-

108. Cambridge History of British Empire, Vol. 7, Part II, pp. 158-159 and pp. 174-175.

109. Wellington City Corps History Book, p. 36;  
"War Cry", 23rd December, 1933, p. 12, article "Half a Century of Social Service".

110. R.T. Hughson. op. cit.. p. 11.

church and Dunedin.<sup>111</sup> The women were given work to do in an atmosphere of sympathy and helpfulness, and encouraging results were obtained in leading them towards a new way of life.<sup>112</sup> By 1890 over 170 women and girls were passing through these homes in a year.<sup>113</sup>

Working on lines that had been successfully tried out in England, Captain Pollard had established in 1884 what was termed a Prison-Gate Brigade, the members of which endeavoured to get in touch with all men discharged from prison with the idea of helping them towards employment and giving them fellowship. In November 1884 a home where these men could get temporary accommodation and assistance was opened in Auckland,<sup>114</sup> the first officers being Captain and Mrs. Burfoot,<sup>115</sup> Pollard's pioneer companions in Dunedin. In one year 11, 827 meals and 4,797 beds were supplied to discharged prisoners at this home, and over 300 men passed through.<sup>116</sup> In August 1887 the Minister of Justice (J.A. Tole) paid public tribute to the work the Salvation Army was doing towards the moral regeneration of these men who were unfortunately regarded by many as social outcasts.<sup>117</sup>

As a means of alleviating in some way the unemployment

111. "War Cry", 13th February, 1886

Report on Social Work by Salvation Army in Australasia, 1886, p. 43.

112. "Three Years in Maoriland", p. 47.

113. Ibid., p. 49.

114. "War Cry", 1st December, 1884.

115. Lt. Colonel A. Kirk, op. cit., p. 2, letter from A. Burfoot.

116. "Three Years in Maoriland", p. 54.

117. Auckland "Echo", 6th August, 1887.

problem, the Army set up in 1891 a Labour Bureau and Free Registry in Christchurch.<sup>118</sup> All Salvation Army officers throughout the colony acted as agents of this Bureau for the purpose of putting unemployed workers in contact with employers. William Pember Reeves, the progressive minded Minister of Labour in Ballance's Liberal Cabinet, cordially approved of the Bureau, and gave it support.<sup>119</sup> When Government labour bureaux were set up they incorporated some of the ideas pioneered by the Army.<sup>120</sup>

Reeves, incidentally, in his capacity as leader-writer for the "Lyttelton Times," had very favourably reviewed William Booth's plan for the moral and social regeneration of England's "submerged tenth",<sup>121</sup> as presented in his great book "In Darkest England and the Way Out", published in 1890. Reeves, of course, was to do outstanding work as Seddon's right-hand man in the great programme of social legislation of the Liberal regime, and his opinion in these matters is to be highly respected. Of Booth's book, he wrote that it was ".....one of the greatest, most exhaustive and most purely and practically benevolent books that ever was written. The book is worthy of the scheme, and the scheme is worthy of not only careful but sympathetic consideration....."<sup>122</sup>

The Salvation Army in this colony was endeavouring to apply Booth's ideas to New Zealand conditions. Its Rescue and Prison Gate Homes and its Labour Bureau were but the beginnings of a

118. "War Cry", 6th June, 1891

119. Ibid., 8th August, 1891.

120. Christchurch "Press", 9th June, 1891.

121. William Booth, "In Darkest England and the Way Out", p. 23.

122. "Lyttelton Times", 31st December, 1890.

social work which was to grow to very large proportions, but the good work thus started in those years served to demonstrate to the public that, despite its unorthodox and oft-times boisterous methods, the Salvation Army was doing some work of lasting worth in the community.

GENERAL BOOTH'S 1891 VISIT.

The culminating event in the Salvation Army's history in New Zealand up to 1891 was undoubtedly the visit of General William Booth in October and November of that year. He was then in his 63rd. year, with already a great measure of that striking and patriarchal appearance which for the next 21 years was to make him one of the most familiar of world figures. His Army was now firmly established in many parts of the world. There was still a certain amount of persecution and vilification, but Booth and his Army had won by strenuous effort a very wide measure of public esteem. The world-wide interest aroused by "In Darkest England and the Way Out" had established the Salvation Army as "something more than a religious rabble; and Booth, hitherto considered a pious comedian, was now treated as a social and religious force even by those who denounced him. It was the beginning of his popularity."<sup>123</sup>

Something of the extent of that growing popularity can be gauged from the amazing manifestations of public interest that marked Booth's tour from Auckland to Invercargill in October and

123. St. John Ervine, "God's Soldier: General William Booth", Vol. 2, p. 699.

November, 1891.<sup>124</sup> Vast crowds flocked to see him wherever he appeared, and no halls were large enough to hold the audiences which thronged to both his religious meetings and his lectures; newspapers devoted whole pages of closely printed type to verbatim reports of his addresses and detailed accounts of his tour; he was received with honour by the Prime Minister, Cabinet Ministers, Supreme Court Judges, Mayors, dignitaries of the Churches and Ministers' Associations; the Governor of the Colony, Lord Onslow, attended one of his meetings in Christchurch and moved an enthusiastic vote of appreciation of the "Darkest England" Scheme; and in Dunedin, where only eight and a half years before Pollard and his comrades "opened fire", the General was invited to meet and address the Moderator and Synod of the Presbyterian Church.<sup>125</sup>

All this can rightly be taken, not only as public tribute to a remarkable personality, but also as a measure of appreciation of the work done by his soldiers in New Zealand in the previous eight and a half years. There were still big battles to be fought and won, but General Booth's 1891 visit fittingly marks the close of the pioneering era in Salvation Army history in New Zealand. By the end of the year there were over 270 full-time officers (nearly 250 of them New Zealanders), and over 4,300 enrolled adult

124. Clipping book of contemporary newspaper reports covering the tour, at Editorial Department, Salvation Army Headquarters, Wellington.

125. Ibid.

Contemporary issues of "War Cry".

Alex. M. Nicol, "Half-Round the World with General Booth", pp. 168-190.



soldiers;<sup>126</sup> work was carried out in 74 corps and more than 100 outposts, as well as 4 social homes and a labour bureau;<sup>127</sup> and at the 1891 census (April) 9,383 people, or 1.5% of the total population, had declared themselves to be Salvationists.<sup>128</sup>

126. "War Cry", 14th November, 1891;  
also "Three Years in Maoriland", p. 6.  
127. Field Department Register.  
128. Census Returns 1891, p.111.

CHAPTER II

CONSOLIDATION AND GROWTH, 1892 - 1912

NEW ZEALAND AS THE OVER-SEA COLONY OF THE DARKEST ENGLAND SCHEME.

Mention has been made of the world-wide interest aroused by General Booth's book published in 1890, "In Darkest England and the Way Out". To modern eyes, Booth's scheme may seem to be but a relatively small palliative for the problem of the grinding poverty of England's masses, but it appeared very bold when it was made. It might not have satisfied all the requirements of the scientific economist or sociologist (although men of the calibre of Sir William Beveridge and Sir Walter Besant were later to give it high praise),<sup>129</sup> but it was firmly based on the ideal of treating the worst elements in the community as if they were potentially the best.

Basically the scheme comprised the founding of three communities: a City Colony, a Farm Colony and an Overseas Colony. The first<sup>130</sup> would provide food for the hungry, shelter for the homeless, and work for the unemployed in labour yards and industrial factories, until they were able to go, if they wished, to the Farm Colony.<sup>131</sup> Here the colonists would build up their strength while being trained in agriculture, which would fit them for the Overseas Colony,<sup>132</sup> — a self-contained community in some

129. "All the World", January-March, 1944, p. 11.

"War Cry", 16th April, 1898.

130. William Booth, "In Darkest England and the Way Out", Chap. II

131. Ibid., Chap. III.

132. Ibid., Chap. IV.

suitable country overseas.

Practically all of Booth's detailed proposals in the book, with the exception of the Oversea Colony, have become an integral part of the Army's world-wide social work. However, at this stage in our history of the Salvation Army in New Zealand, it is worth while noting that in 1892 it seemed probable that New Zealand would be the chosen place for Booth's Oversea Colony. Canada, Australia and South Africa were all mooted, but the General had been greatly impressed, not only by the physical attractiveness of New Zealand, but by the promises of support for the setting up of his colony from prominent public men in New Zealand.<sup>133</sup> Lord Onslow, the Governor of New Zealand, had expressed himself, both publicly and privately, as being strongly in favour of the scheme.<sup>134</sup> The Premier, John Ballance, and the Minister of Lands, John McKenzie, were both interested.<sup>135</sup> At a meeting in Christchurch in October, 1891, at which General Booth had expounded his scheme to a select body of public men, the Premier had moved a vote of thanks and said that he thought the scheme well worthy of experiment in New Zealand, and he considered it the duty of the government to give every opportunity to General Booth for carrying out his ideas. If the scheme were not successful, it could be stopped; if on the other hand, it were successful, it could be extended.<sup>136</sup> Ballance's keen interest in Booth's scheme probably sprang in great measure from the

133. Dunedin "Evening Star", 5th November, 1892.

134. "War Cry", 14th November, 1891

Christchurch "Press", 28th July, 1892.

135. "Lyttelton Times", 30th October, 1891.

136. Christchurch "Star". 31st October. 1891.

fact that the Oversea Colony part of the scheme had some striking resemblances to the village settlements started in Canterbury by William Rolleston,<sup>137</sup> and later extended to other parts of New Zealand by Ballance while he was Minister of Lands in the Stout-Vogel ministry of 1884-1887.<sup>138</sup>

In the ensuing months New Zealand newspapers frequently carried cablegrams from London announcing that Booth had definitely decided on New Zealand as the place for his colony, and was arranging for the despatch of emigrants.<sup>139</sup> Most of these cables seem to have been inspired by news-conscious Press Association representatives.<sup>140</sup> In July a correspondence on the proposed Salvation Army settlement was tabled in the House of Representatives.<sup>141</sup> This indicates clearly the vigorous advocacy of Lord Onslow, and the willingness of the government to ask for a general power in the Land Bill to set aside up to 10,000 acres on perpetual lease, probably in the southern half of the North Island, for the Salvation Army.

Major Wright (Pollard's pioneer comrade) was appointed by Booth to the governorship of the Farm Colony at Hadleigh, England<sup>142</sup>, possibly because of his familiarity with New Zealand and Australian conditions; and Captain Alderton, who had worked at

137. Cambridge History of the British Empire, Vol. 7, Pt.2, p.175.

138. Ibid., p. 168.

139. Editorial Department Clipping Book, pp. 26 - 30.

also "Lyttelton Times", 28th May, 1892.

140. "War Cry", 4th June, 1892.

141. Appendices to Journals of House of Representatives 1892,

Vol. III, H - 26, pp. 1 - 5.

142. "War Cry", 5th December, 1892.

the Farm Colony from its inception was given a New Zealand appointment in June, 1892,<sup>143</sup> possibly in readiness for the start of the Oversea Colony in this country. However, there were difficulties which finally prevented the scheme from being realised. One of these was the agitation against the scheme by Trades and Labour Councils both in Australia and New Zealand, on the grounds that living standards of workers would be depressed by the introduction into the colonies of what they termed "undesirable persons, the pauper and criminal scum of the alleys and byways of Great Britain."<sup>144</sup> Another difficulty was the financial problem facing General Booth with regard to the full implementation of the "Darkest/England" Scheme. He had set £30,000 per annum as the minimum amount necessary to operate the Scheme, and as much less than this had been contributed, he felt that the foundation of the Oversea Colony would have to be postponed pending the consolidation<sup>of</sup> activities at the City and Farm Colonies in England.<sup>145</sup>

The Oversea Colony, in the form envisaged in "In Darkest England and the Way Out", never became a reality. In later years, the Migration and Settlement Department established by Booth in 1903, carried out in a somewhat different manner, large scale and very successful emigration schemes from Britain to all the British Dominions and to the United States of America.<sup>146</sup>

143. "War Cry", 25.6.1892; also "N.Z. Herald", 18.6.1892.

144. Editorial Dept. Clipping Book, pp. 12-17, 75-76; "War Cry" (England), 10.9.1892; Letter to writer from Colonel R. Sandall, official Salvation Army historian, dated 31.8.50

145. Ibid.

146. Salvation Army Year Book 1938, p. 19 -- Report by Commissioner D.C. Lamb on "Migration and Settlement."

CONFLICTS WITH LOCAL BODIES OVER OPEN-AIR MEETINGS.

Mention has been made previously of various conflicts with local bodies over the question of the open-air meetings and marches of the Salvation Army. The series of events which took place at Milton in the latter half of 1893 had such wide repercussions throughout the country that it is worth while recounting them in some detail.

Late in 1888 the Milton Borough Council passed Section 60 of Bye-law 2,<sup>147</sup> a restrictive provision on open-air gatherings apparently aimed directly at the Salvation Army, and very similar in wording to the Napier bye-law previously quoted. Week after week the Milton Salvation Army Corps continued to hold its usual open-air activities, and the bye-law was not invoked against it. However, in July 1893, at the anniversary celebrations of the corps, a disturbance took place at an open-air meeting held close to the Commercial Hotel, the outcome being that five of the Milton Salvationists were charged in the Magistrate's Court with playing cornets and beating a drum without obtaining the Borough Council's permission. The defendants were each fined 5/- and costs, in default four days' imprisonment. They refused on principle to pay the fines and were prepared to go to prison, but an anonymous sympathiser paid their fines.<sup>148</sup>

In August, Captain James Kerr, the officer in charge of

147. quoted in "War Cry", 2nd September, 1893.

148. Milton Corps History Book, pp. 42-43.  
"Bruce Herald", 25th July, 1893.

the Milton Corps, was charged before R.S. Hawkins, R.M., with playing a cornet in a public street. The Magistrate, in a lengthy judgment repudiating the decisions of Mr. Justice Hawkins and Mr. Justice Cave in similar English cases,<sup>149</sup> fined Captain Kerr £3, in default one month's imprisonment.<sup>150</sup> Kerr elected to go to gaol. The Magistrate's decision provoked protest meetings all over the colony, not only in the Salvation Army but in other public and religious bodies.<sup>151</sup> Questions were asked in Parliament and the Premier, Seddon, was deluged with telegrams of protest. Seddon's reply to a telegram received from an indignation meeting sponsored by various religious bodies in Auckland, gives a clear indication of his attitude in the matter:

"Resolution meeting re sentence on Captain Kerr received. The Government does not intend the sentence to be served. In my opinion bye-laws such as the one in question ought to be ultra vires, seeing that freedom of speech and religious liberty are thereby jeopardised.  
signed R.J. Seddon" 152

In reply to questions in Parliament W. Pember Reeves (the Minister of Justice) gave a typically urbane reply.<sup>153</sup> He said that though it was quite true that sometimes in one's life one was tempted to wish that all people who played cornets might be sum-

149. vide Parliamentary Debates 1893, Vol. 82, p. 1004.

also "War Cry", 2nd September, 1893.

150. "Bruce Herald", 22nd August, 1893.

Milton Corps History Book, p. 46.

151. "War Cry", 2nd September, 1893.

"Bruce Herald", 1st September, 1893;

also Milton Corps History Book, p. 47.

152. quoted in "War Cry", 16th September, 1893, and in "Otago Daily Times", 11th September, 1893.

153. Parliamentary Debates, 1893, Vol. 81, p. 343.

marily dealt with, yet he considered it would be grossly unfair to restrict the activities of the Salvation Army, whose good works all members appreciated.

The result was that Captain Kerr, after serving only two days of his month's sentence, was released after Cabinet had advised the Governor to exercise his clemency.<sup>154</sup>

This was hailed by the Salvationists as a great victory. However, the Milton Councillors were not overawed by what they regarded as unwarrantable governmental interference, and the next step was the charging in September of Captain F. Matthews and seven other Salvationists for taking part in an unlawful procession. The defendants were fined, and on refusal to pay the fines, were given a week's imprisonment, their departure for Dunedin under police escort being described as "the liveliest scene that has ever occurred on the Milton railway station."<sup>155</sup> A further spate of protest meetings and resolutions up and down the country resulted.<sup>156</sup>

Seddon, though he had been very busy getting the Bill for the enfranchisement of women and other end-of-session business through Parliament, never wavered in his support for the Salvationists. He decided to have done with this bye-law business once and for all. On the second last day of the Parliamentary

154. Parliamentary Debates 1893, Vol. 82, p. 1003.

155. "Bruce Herald", 19th September, 1893, and 22nd September, '93.

156. "Otago Daily Times", 9th October, 1893;  
also "Bruce Herald", 22nd September, 1893.



Session (5th October) Pember Reeves brought forward a short bill called the 'Local Authorities' Bye-Law Bill', the second clause of which (after amendments) read:-

"Every bye-law made or to be made by any local authority prohibiting or providing for the licensing of the playing of musical instruments in any street, road, or public place by any naval, military, or volunteer band, or by any band belonging to a recognised religious or social organisation, or by any band in any public funeral procession, or by any band belonging to or engaged by any circus or theatrical company, unless the playing of such band shall obstruct or impede public traffic or annoy any sick person, shall be invalid." <sup>157</sup>

There was a precedent for this action by the government. At Eastbourne in England the Salvation Army had experienced similar trouble with the local authorities, and serious riots had occurred at various times in 1891 and 1892. A Bill <sup>158</sup> to quash the bye-law under which the Eastbourne Municipality had been summonsing numerous Salvationists, was passed by the House of Commons in March, 1892. <sup>159</sup>

After an entertaining debate, characterised by vigorous support of the Army's viewpoint by Reeves, Seddon and Sir Robert Stout, and equally vigorous support of the Borough Council's viewpoint by Henry Fish of Dunedin City, the Bill passed the New Zealand House of Representatives by 36 votes to 10. <sup>160</sup>

157. Parliamentary Debates 1893, Vol. 82, p. 1015.

158. Eastbourne Improvement Act, 1885, Amendment Bill (1892)

159. Editorial Department Clipping Book, pp. 127-135 (includes clipping from London "Times" 11th March 1892, giving detailed report of second reading debate).

also Bramwell Booth, "Echoes and Memories", p. 188.

160. Parliamentary Debates 1893, Vol. 82, p. 1017.

According to one parliamentary correspondent, the result was greeted by some members with shouts of "Hallelujah!" However, the "Hallelujahs" were somewhat premature, as the next day the Legislative Council, despite the advocacy of such members as William Montgomery of Christchurch and W. Downie Stewart of Dunedin, rejected the Bill by 15 votes to 9.<sup>161</sup>

Meanwhile there had been further developments at Milton. Colonel Bailey, the commander for New Zealand of the Salvation Army, and Major Robinson, the commander of the Southern Division, had conducted meetings in Milton to welcome Captain Matthews and his comrades back from the Dunedin gaol.<sup>162</sup> In a conciliatory letter to the Council,<sup>163</sup> Colonel Bailey had very fairly stated the Army's viewpoint, and given an assurance that the Milton Salvationists would not impede traffic or disturb either individuals or other religious bodies. The reply of the Council was to have both Bailey and Robinson charged with unlawfully playing a cornet and a concertina in the street.<sup>164</sup> They were each fined 2/6d. and costs, and on refusal to pay were committed to the Dunedin gaol for seven days. An anonymous sympathiser paid the fines, and the defendants were released after three days in gaol.<sup>165</sup> On 6th November, Colonel Bailey addressed a letter to the Milton Borough Council,<sup>166</sup> inviting it to bring

161. Parliamentary Debates, 1893, Vol. 82, p. 1049.

162. "Bruce Herald", 10th October, 1893.

163. quoted in full, "War Cry", 18th November, 1893.

164. "Bruce Herald", 31st October, 1893.

165. Ibid., 7th November, 1893;

also "Otago Daily Times", 6th November, 1893.

166. quoted in full, "War Cry", 18th November, 1893.

forward another case against the Army, so that appeal could be made to the Supreme Court to test the validity of the bye-law. The Local Authorities Bye-Law Bill having been rejected by the Legislative Council, this challenge to a test case appeared the only way out of the impasse. At a subsequent meeting of the Milton Council the Mayor said that he regarded Colonel Bailey's letter as a piece of impertinence,<sup>167</sup> but the letter certainly seemed to cause the Council to take stock of the situation. Public opinion seemed to be strongly in favour of the Salvationists. The facts are clear that Colonel Bailey's challenge was never taken up by the Council, and although the Salvationists continued to hold their gatherings as usual, the Milton bye-law was never again invoked against them.<sup>168</sup>

What conclusions are we to draw from this famous Milton affair? It certainly had its humorous, at times almost farcical, aspects; but the consistent attitude of the Salvationists in defence of what they regarded as a breach of freedom of speech and religious liberty, drew powerful support throughout the colony, and eventually won them the victory. It seems clear that they were undoubtedly knowingly breaking the law as it stood, and the Magistrate, Hawkins, although not favourably inclined to the Army,<sup>169</sup> was merely doing his duty in convicting.

167. "Bruce Herald", 15th December, 1893.

168. Letter to writer from Lieutenant C.G. Bell, Corps Officer at Milton, who searched Borough Council minute book and interviewed old residents.

169. vide his judgment quoted in "Bruce Herald", 19th September, 1893.

His magisterial impartiality was demonstrated several times when he brought convictions against several people who had disturbed indoor meetings of the Army, one of the occasions being at the height of the bye-law dispute.<sup>170</sup> The weakness in the Borough Council's case was the erratic way it invoked the bye-law.

There is some evidence to suggest that the five cases it did bring before the court during the latter part of 1893 could be traced to the determination of the Mayor, who was a prominent publican in the town, to retaliate against what he regarded as deliberately provocative meetings by the Army outside his hotel.<sup>171</sup> Jealousy of its rights to regulate its own affairs under the Municipal Corporations Act no doubt also contributed to the Council's actions. After arousing public opinion on the matter throughout the colony, the Council's non-acceptance of Colonel Bailey's challenge to a test case in the Supreme Court lost it the initiative, and the victory could fairly be given to the Salvation Army.

The Milton affair did not close the question of open-air meetings in New Zealand, although in the few subsequent cases public sympathy was almost invariably on the side of the Army. There were at least two more cases of imprisonment, at Patea<sup>172</sup> (where the defendant was a woman officer, Captain M. Milligan,

170. "Bruce Herald", 7th April, 1893; 22nd August, 1893; and 15th June, 1894.

171. "War Cry", 2nd September, 1893.

"Bruce Herald", 14th July, 1893, and 25th July, 1893.  
also Milton Corps History Book, pp. 42-3.

172. "War Cry", 4th April, 1896.

later Mrs. Lt. Colonel Gunn) in 1896, and at Ashburton in 1897.<sup>173</sup> Cases brought by local bodies were dismissed by magistrates at Ashburton in 1895<sup>174</sup> (when one of the defendants was the Colony Commander, Brigadier Hoskins); at Wellington in 1895<sup>175</sup> (when Sir Robert Stout ably defended the Army); and at Oamaru in 1896.<sup>176</sup> The last trial of strength took place in Christchurch in 1911. Early in that year the Christchurch City Council passed a bye-law, apparently aimed at the Socialist Party, which prohibited all meetings in Cathedral Square.<sup>177</sup> The Salvation Army had been free to conduct meetings there for over twenty years, and protested to the Council. The matter was held over pending municipal elections in April. The issue was quite a live one during the campaign.<sup>178</sup> T.E. Taylor, a warm friend of the Salvation Army, was elected Mayor, and largely owing to his support, the Council agreed to give the Army full permission to continue its meetings in Cathedral Square.<sup>179</sup> Since that date the Salvation Army's right to hold open-air meetings and marches has never been questioned anywhere in New Zealand.

173. "War Cry", 5th June, 1897.

174. Ibid., 9th February, 1895.

175. Ibid., 30th March, 1895.

176. Ibid., 1st February, 1896;

also Oamaru Corps History Book, p. 41.

177. "Lyttelton Times", 9th March, 1911.

178. Ibid., 1st April, 1911.

179. Ibid., 16th May, 1911.

"War Cry", 27th May, 1911.

Christchurch City Corps History Book, p. 36.

DEVELOPMENT OF FIELD OPERATIONS, 1892 - 1912.

One of the most beneficial and far-reaching developments in this period in the Salvation Army's history in New Zealand was the establishment on a sound and workable basis of work amongst children. This had not been altogether neglected in previous years. Pollard had set up a "Little Soldiers" Department in 1884,<sup>180</sup> and officers in the various corps were supposed <sup>to conduct</sup> two meetings each week with children.<sup>181</sup> However, the demands of the rapidly expanding work with adults apparently left the children's work to stagnate, and when Colonel Bailey arrived to take command in New Zealand in March, 1891, he saw that one of his first tasks would have to be the proper organisation of a Young People's Department.<sup>182</sup> He appealed to International Headquarters for help, and Ensign and Mrs. W. Hoare, who had had considerable experience in the rapidly growing children's work in England, were sent to New Zealand to take charge of the newly created Young People's Department.<sup>183</sup> Sunday schools<sup>184</sup> were established as far as possible in all corps and outposts, regular supplies of suitable lesson material were provided, a weekly publication for children ("The Young Soldier") was commenced,<sup>185</sup> and an effort was made in ensuing years to provide separate buildings for the children's work in the larger corps. Under Ensign and

180. "War Cry", 1st March, 1884.

181. Ibid., 22nd September, 1883.

182. Ibid., 8th August, 1891.

183. Ibid.

also Lt. Colonel A. Kirk, op. cit., p. 110.

184. Termed "Young People's Corps" in the Salvation Army.

185. "War Cry", 20th October, 1894.

Mrs. Hoare and their successors, Adjutant and Mrs. Bull,<sup>186</sup> the young people's work made significant progress in this period, and an ever-increasing number of senior soldiers was found to be graduating from the young people's corps rather than from outside the ranks of the Army.

A feature of the Army's summer activities during the 90's was the great annual twelve-day camp meetings held by the seaside at Sumner, near Christchurch. These popular gatherings were modelled on the huge camp meetings common at that time in evangelistic circles in the United States of America. Hundreds of Salvationists and interested friends camped together in tents, and revelled in a season of hearty fellowship. Special features of these gatherings were visits from prominent international figures in the Salvation Army (e.g. Major Musa Bhai and his party of Indians in 1894, and Commissioner James Dowdle, one of William Booth's early associates in the Christian Mission, in 1895).<sup>187</sup>

Since October, 1887, New Zealand had been a separate command, the Colony Commander being responsible direct to International Headquarters, London. In the "War Cry" of 1st December, 1894, there appeared a letter from General Booth announcing that he had reluctantly decided, after consultation with leading officers in Australia and New Zealand, that New Zealand was to become again part of an overall Australasian Command. This was

186. "War Cry", 20th October, 1894.

187. Ibid., 13th January, 1894 and 5th January, 1895.  
also "Lyttelton Times", 20th February, 1894.

in some measure a blow to New Zealand's pride, but the advantages accruing from a closer and more frequent interchange of officers was supposed to compensate for that. In January, 1895, Colonel and Mrs. Bailey left for Australia, their place as Colony Commanders being taken by Brigadier and Mrs. W.T. Hoskin, who, under the new administrative arrangement, were responsible direct to Commissioner Coombs, the Australasian Commander with Headquarters at Melbourne.<sup>188</sup>

In addition to the proper organisation of young people's work, another significant trend during Colonel Bailey's term had been the acquisition of many properties, over one hundred halls and other buildings having been built or bought during his period of command.<sup>189</sup> The balance sheet of the New Zealand command for the year ended 30th September 1894 indicated that the total value of freehold property at cost was £41,426.<sup>190</sup> The Army was beginning to consolidate and become somewhat more "respectable". It was perhaps inevitable that there should be a trend away from the more mobile and boisterous evangelical approach, to a somewhat more institutionalised and less spontaneous method of operations.

An interesting and popular feature of Salvation Army operations for the next ten years or so was the use, both for

188. "War Cry", 5th January, 1895.

189. "These Fifty Years", p. 22.

190. Mortgages totalled £21,655 -- vide Balance Sheet in "War Cry", 5th January, 1895.



religious and instructional purposes, of the magic lantern (or limelight as it was then called). A special department to develop this work was set up in Melbourne, and New Zealand was regularly toured by officers whose sets of slides on Bible, Salvation Army, and travel subjects, drew very large crowds in the days before the public cinema was the powerful magnet it is today.<sup>191</sup> Often these "limelight" programmes would be supplemented with items by touring companies of singers and instrumentalists. These touring parties (the famous "Biorama" Company led by Major Perry<sup>192</sup> being a noteworthy example) drew tremendous crowds, and were eagerly welcomed by the public. Herbert, the third son of William Booth, had been appointed to the command of the Salvation Army in Australasia in 1896, and he it was who developed the Limelight Department on a very big scale.<sup>193</sup> Herbert Booth had the musical, organising and imaginative gifts of a super-impresario,<sup>194</sup> and he was determined that the Devil was not going to be left with the monopoly of the magic lantern or the cinematograph in any territory under his command. His own famous lecture "Soldiers of the Cross", illustrated with three thousand feet of film depicting vivid scenes from the early history of the Christian Church, was a classic of its kind, and aroused tremendous interest wherever he gave it.

Herbert Booth (he was designated "The Commandant" in Army

191. "War Cry", 23rd April, 1898.

192. Ibid., 19th July, 1902.

193. F.C. Ottman: "Herbert Booth -- Salvationist", pp. 115 ff.

194. vide Brian Lunn: "Salvation Dynasty", p. 150, for comment on this by Sir William Robertson Nicoll.

ciroles) toured New Zealand in 1897, 1898 and 1899, making a great impression with his oratory and musical ability.<sup>195</sup> He had a remarkable gift for raising funds and gaining influential support for his ambitious schemes of social and evangelical advancement, and his six-year term of command in Australasia was a period of dynamic leadership and all-round progress. His health broke down in 1901, and his place was taken by Commissioner Thomas McKie.<sup>196</sup> Herbert Booth and his wife resigned from officership in the Salvation Army shortly afterwards. His eager and impetuous nature clashed with the more sober and calculating temperament of his elder brother Bramwell, who, as Chief of Staff of the International Army and close confidant of the General, did not hesitate to place strictures on the ambitious plans of Herbert.<sup>197</sup>

The term of Brigadier and Mrs. Hoskin as commanders in New Zealand came to a close in December, 1898,<sup>198</sup> and they were replaced by Colonel and Mrs. Estill, who carried on until August 1902, when they in turn were replaced by Lt. Colonel and Mrs. Gilmour.<sup>199</sup> During these years the internal administrative

195. Christchurch "Press", 15th February, 1897.

"War Cry", 10th December, 1898.

Ibid., 15th April, 1899.

Christchurch City Corps History Book, p. 23.

196. "War Cry", 18th January, 1902.

197. F.C. Ottman, op. cit., Chapter 10.

St. John Ervine, op. cit., pp. 773-775.

Brian Lunn, op. cit., pp. 200-209.

198. "War Cry", 17th December, 1898.

199. "War Cry", 23rd August, 1902.

arrangement of the Army's work in the colony followed the basic pattern of four (sometimes five) divisions, with a Divisional Officer exercising oversight of the corps work in each of the divisions. There were also Men's and Women's Social Work Departments, a Young People's Department, a Trade Department, and later a Property Department at the Colony Headquarters, which was situated at Christchurch. By the early eighteen-nineties, corps had been established in nearly all towns of any size in the country, so in this period (1892-1912) new openings were mostly confined to the country districts, especially areas newly opened up for settlement in the North Island, and also in some of the suburbs of the cities.<sup>200</sup>

Official Salvation Army statistics of the number of enrolled Salvationists in New Zealand for this period are not available, but the Government Census returns are revealing. These can be tabulated as follows.<sup>201</sup>

<u>Year.</u>	<u>Number of Salvationists.</u>	<u>% of Total Population</u>
1886	5,276	.91%
1891	9,383	1.50%
1896	10,532	1.50%
1901	7,999	1.04%
1906	8,389	.95%
1911	9,707	.96%

These figures would of course differ from the actual soldiery figures of Army records, but it is probable that relatively few people would actually register themselves as Salvationists unless they were either enrolled soldiers or had some fairly close con-

200. Field Department Register.

201. Official Government Census Returns for above years.

nection with the Army. As a guide to the actual number of Salvationists in New Zealand these figures are probably as reliable as any. Some significant points strike one immediately: the sensational advances made in the first three years to 1886; the still rapid increase in the next five years; the much slower rate of increase after that; the substantial decline between 1896 and 1901; and the slow but steady increase to a 1911 figure still below the 1896 peak. What conclusions are we to draw? It is always risky to draw conclusions from bare figures, but it may be said that the statistical curve follows the course one would expect from an unorthodox evangelical sect drawing many of its converts by revivalist methods. After the first decade or so of sensational advance against opposition and misunderstanding there was an inevitable slackening of momentum and a falling away of those "marginal" adherents for whom the novelty had worn off, followed by a slow but steady consolidation and increase by the solid remainder.

In 1905 a new administrative system was adopted for New Zealand.<sup>202</sup> The colony was divided into two Provinces (corresponding to the North Island and the South Island), each under the command of a Provincial Commander with headquarters at Christchurch and Wellington respectively. The two Provincial Commanders (Brigadier Knight in the south and Brigadier Albiston in the north) were responsible direct to Australasian Headquarters in

202. "War Cry", 25th November, 1905.

"New Zealand Times", 13th November, 1905.

Melbourne. Except for a mutual change of appointments by the two commanders in 1908,<sup>203</sup> this arrangement lasted until 1912, when New Zealand was at last re-established as a separate territory, independent of Australian control and responsible direct to International Headquarters, London.<sup>204</sup> The New Zealand commander was Commissioner W. Richards, with Lt. Colonel Fisher (a New Zealand-born officer and one of Pollard's early converts) as his Chief Secretary (or second in command). The 1895-1912 regime of subordination to Australian command had on the whole been very beneficial to New Zealand, but the growth of the Army's activities in both countries made it impossible for one commander to give adequate supervision; there was also the natural desire of New Zealand Salvationists to manage their own affairs, without constant reference to Melbourne.

#### VISITS OF GENERAL WILLIAM BOOTH.

General Booth's second visit to New Zealand took place in September-October, 1895,<sup>205</sup> and on this occasion he was accompanied by New Zealand's pioneer officer, Pollard, who, although in his early thirties was a Commissioner, holding an important administrative post at International Headquarters. It must have been a rewarding experience for Pollard to re-visit New Zealand and see for himself the progress the Salvation Army had made since he had "opened fire" at Dunedin twelve years before.

203. "War Cry", 23rd May, 1908.

204. Ibid., 27th April, 1912.

205. Ibid., 12th October, 1895.

Further tours through New Zealand were undertaken by the General in 1899 and in 1905, during both of which he was accorded the honour of a Parliamentary Reception, and vice-regal chairmanship of his Wellington lectures.<sup>206</sup> During the 1905 visit an interesting interview took place between the General and the Primate of New Zealand, Bishop Neville.<sup>207</sup> The Primate waited on the General to express the hope that some basis of an alliance in the nature of a concordat might be arranged between the Anglican communion and the Salvation Army in New Zealand. Nothing came of this suggestion, but it is interesting as being similar to a proposal made by the Archbishop of York in 1882.<sup>208</sup> In the early days of the Salvation Army the idea of uniting his organisation with some existing Church had frequently occurred to William Booth. His intention was that the Army should preserve its principles and methods, and at the same time receive the benefits of affiliation with some older body. As a result of the Archbishop of York's approach in 1882, a committee presided over by Dr. Benson (later Archbishop of Canterbury) was set up by the Upper House of Convocation to consider the question of union with the Salvation Army. But the difficulties in the way, after frank discussion, appeared to be insuperable, and the Anglicans decided that it would be easier for them to establish an Army of their own, and later the Church Army came into being.<sup>209</sup>

206. "War Cry", 15th April, 1899.

"Lyttelton Times", 1st May, 1905.

207. Christchurch "Press", 24th April, 1905.

208. Harold Begbie, op. cit., Vol. 2, Chapter 3.  
Bramwell Booth, op. cit., Chapter 8.

209. St. John Ervine, op. cit., p. 611.

THE WORK AMONGST THE MAORIS.

The Salvation Army's work amongst the Maoris during the period 1892-1912 cannot be described as a great success. A good start had been made in 1888 in the Wanganui River district, and under Captain Holdaway's leadership some progress was made. Holdaway was a fine leader with a genuine understanding and interest in Maori life and culture, and possessing a good command of the language. Had he been left continuously in charge of the Maori work and given a free hand, it might have progressed much more than it did. It was always a temptation for a commander to take a man of Holdaway's talents away from the narrower sphere of Maori work and use him, when urgent need arose, in the wider sphere of pakeha evangelism. When Holdaway was thus used, it was difficult to replace him, and the Maori work suffered.

Another factor was the various changes of policy that often occurred when a new colony commander took over. A close perusal of the "War Cry" shows that a recurring theme in the Army's history in this country has been the bustling resolve of new commanders to do something vital with the Maori work, followed very often by pre-occupation with other work and consequent lack of continuous progress amongst the Maoris. Other factors have been the difficulties of financing the Maori work, and the shortage of officers who have felt a genuine call to the work and had the desire to devote their careers to it.<sup>210</sup>

210. Interview with Major A. Armstrong, who served under Holdaway for several years.

An instance of contradictory policy changes can be seen in the following: In May, 1891, the "Maori Tribute" (monthly levy of 1d. on all soldiers in the colony) had been instituted, and it was also regarded as imperative that officers going into the Maori work should be given special training away from European influence.<sup>211</sup> In April, 1894, all this was altered. The "Maori Tribute" was abolished and it was sweepingly decided that a separate team of officers for Maori work under the leadership of a staff officer would no longer be maintained; and that evangelical work amongst the Maoris would have to be the responsibility of corps already established.<sup>212</sup> Holdaway was taken away from the Wanganui River area and given an appointment in command of the Northern Division.<sup>213</sup> This was the death-knell to vital missionary work by the Army among the Wanganui Maoris.

Another change of policy took place in 1896, when Holdaway (now a Major) was again "separated from the European work, and set apart as the apostle of the Maoris."<sup>214</sup> This time he began work in the East Coast North Island region, with headquarters at Gisborne and later Tauranga. One of his most faithful and successful helpers was Lieutenant Tamatea, a convert of the Wanganui days.<sup>215</sup>

Holdaway was transferred to Australia in 1899, his departure

211. "War Cry", 23rd May, 1891, p. 5; Statement by Colonel Bailey on the Maori work.

212. Ibid., 7th April, 1894.

213. Ibid., 21st April, 1894.

214. Ibid., 18th January, 1896.

215. Lt. Colonel Kirk, op. cit., p. 105.



being signalised by still another administrative change in the Maori work. The purely native work was formed into a District (as distinct from its former more pretentious status as a Division), and those places where there were both Maoris and pakehas became the responsibility of the Northern Division.<sup>216</sup>

In subsequent years the work of the Maori District (confined mainly to the Bay of Plenty area) was carried on by Adjutants Moore and Armstrong, both of whom had worked under Holdaway in the Wanganui days and knew the language well. They were assisted by a capable young officer, Captain McCarthy.<sup>217</sup> Some very good work was done among the Maoris of Rangewai Island, near Tauranga, where a fish-drying industry was sponsored by the Army to ensure the Maoris a steady income. Moore was the only pakeha on the island for a long period, and acted as general factotum and spiritual adviser to the whole Maori population.<sup>218</sup>

#### BANDS.

Some mention should be made now of those typical adjuncts to Salvation Army evangelical endeavour -- the bands. The brass band is a peculiarly British musical combination, traditionally associated with the working classes. It did not take William Booth long to recognise in the brass band a most effective, if unorthodox, method of attracting and holding converts among the

216. "War Cry", 24th June, 1899.

217. Ibid., 1st August, 1903.

218. Ibid., 26th May, 1906; 25th January, 1908; and 24th September, 1910.

class of people to which his Army was ministering.

It must be admitted that in New Zealand, as elsewhere, early Salvation Army bands often produced sounds that had small pretensions to being good music. One of the oft-quoted arguments in support of the bye-laws restricting Army open-air meetings and marches, was that they protected the public from the nuisance of Army bands.<sup>219</sup>

Bands appeared quite early in the Army's history in New Zealand. There were five present at Pollard's first Congress at Dunedin in December, 1883,<sup>220</sup> and in the 80's most corps of any size had some sort of musical combination. A marked improvement in musical efficiency and evangelical effectiveness took place in the 90's, when bands became properly organised in the Army system, with their own "Orders and Regulations", and their own "Band Journal" (providing a regular supply of suitable music). A landmark in Salvation Army band history was the formation of a "Lassies" Band in February, 1892, under the conductorship of Ensign Wilson.<sup>221</sup> This band visited nearly every town in New Zealand during the year it was in existence, and attained a remarkably high standard of efficiency that was commented on by many newspapers.<sup>222</sup>

219. Parliamentary Debates, 1893, Vol. 82, p. 1048 -- speech in Legislative Council by Hon. R. Oliver.

220. "These Fifty Years", p. 3.

221. "War Cry", 24th September, 1892.

222. Editorial Department's Clipping Book, pp. 82-83 and 91-92.

The formation of several travelling bands was a feature of band affairs in Australasia during the next fifteen years.<sup>223</sup> Applications for players would be called for from all Salvationists, a selection would be made, uniforms and instruments would be provided, and a small weekly allowance would be made to the players, who would have to give up their work to join the band. The band would undertake evangelical tours, and with the constant playing as a combination, would reach a high standard of musical attainment. It must be remembered that the prime purpose of these bands was to evangelise, not to entertain.

The first of these bands to visit New Zealand was the "Australasian Guards Band" in 1895, under the leadership of one of the most capable and picturesque Army musical personalities of the day, Captain "Ebbie" Jackson.<sup>224</sup> It was described by one non-Salvationist musical critic as "..... by far the best musical combination that has visited New Zealand for years."<sup>225</sup> The "Federal Band" under Ensign Cater, which toured with General Booth in 1899,<sup>226</sup> the "Austral Guards Band" under Adjutant Gore (1904-1906),<sup>227</sup> the "Commonwealth Lassies Band" of 1905,<sup>228</sup> and the band which formed a part of Major Perry's "Biorama Company",<sup>229</sup> were other notable touring combinations.

223. "The Local Officer and Bandsman" (Melbourne), January, 1947, p. 8 — Article by P. Dale on the Australian Guards Band.

224. "War Cry", 3rd August, 1895.

225. "Lyttelton Times", 20th July, 1895.

226. "War Cry", 15th April, 1899.

227. Ibid., 6th October, 1906.

228. Ibid., 23rd September, 1905.

229. "Wairarapa Daily Times", 21st August, 1905.

With these touring bands setting a high standard, there was a notable increase in the efficiency of the various corps bands in this period. Dunedin City Corps Band reached a high standard in the early years of the century, being fortunate in gaining the services of several members of the 1899 Federal Band when the latter was dissolved.<sup>230</sup> A notable musical personality in New Zealand in these years was Bandmaster H. Tremaine, who brought the Auckland Corps Band to a much higher pitch of musical efficiency than it had hitherto attained.<sup>231</sup> This band undertook a five-weeks tour of the North Island in 1907, finishing up at a big Congress gathering in Christchurch, where ten bands from various parts of the country took part.<sup>232</sup>

It must not be thought that the superlative standard of some of our modern Salvation Army bands had been attained in these pre-1912 days. Nevertheless the scorn of earlier days had been lived down, and the bands were proving their worth as efficient fighting units in the Salvation war.

#### SOCIAL WORK, 1892-1912.

This was a period of great development in the Salvation Army's social work. Evangelism was ever the primary aim, but the Army's close contact with the more needy elements in the population made it conscious of the need for more and more emphasis on social rehabilitation. In 1892 the Army was running four

230. R.T. Hughson, op. cit., p. 21.

231. Auckland City Corps History Book, p. 20.

232. "War Cry", 16th February, 1907.

Rescue Homes for women in the main cities, one maternity hospital for unmarried mothers in Christchurch, a Prison Gate Home for men at Auckland, and a Labour Bureau.<sup>233</sup> This latter institution was closed in 1894,<sup>234</sup> once the Liberal Government's Labour Bureaux were established, as the Army had no desire to compete with the Government or carry on a duplication of effort.

One of the best known of the devoted band of women officers engaged in the Rescue Work during this period was Captain (later Major) Annette Paul, who in 1894 gave land in Cuba Street (where the Wellington People's Palace now stands) for the erection of a more up-to-date Rescue Home.<sup>235</sup> Major Paul was later in charge of all Women's Social Work in New Zealand.<sup>236</sup>

In 1895 a night-shelter for men was opened in Auckland, and two years later a building in Addington, Christchurch, was obtained from the Government on very reasonable terms, conditional on the commencement of Prison Gate work in that city.<sup>237</sup> At this time, also, Government permission was granted for Salvation Army officers to visit regularly all prisons in the country,<sup>238</sup>

During the term of Herbert Booth as Australasian Commander considerable progress was made in acquiring better premises for social institutions, and in bringing the Army's social work before

233. "War Cry", 19th November, 1892.

234. Ibid., 2nd June, 1894.

235. Lt. Colonel A. Kirk, op. cit., p. 126.

236. "War Cry", 14th June, 1902.

237. Ibid., 10th July, 1897.

238. Ibid., 18th July, 1896.

the notice of the public. He instituted in New Zealand the "Social Annuals" -- special yearly meetings when reports of the social work were publicly presented, and appeals made for funds.<sup>239</sup> Worthy of note is the generous support given by the New Zealand press in publicising and reporting on these "Social Annuals".<sup>240</sup> As an example of the extent of the work being done, the Annual Social Report for 1900 indicated that in the previous year 466 women and girls had passed through the four Rescue Homes, fewer than 30 of whom had been declared unsatisfactory, and 187 men had passed through the Prison Gate Home, only 14 being declared unsatisfactory. One hundred and eleven unmarried mothers had been dealt with in the two Maternity Homes (Auckland and Christchurch).<sup>241</sup>

A new departure was the opening of a "Workman's Hostel" in Wellington in 1899.<sup>242</sup> This was intended to aid men who, through unemployment or some other misfortune, required temporary relief. A three-course meal could be obtained for as little as fourpence, and if a man had no money, accommodation and meals could be obtained by earning it on the spot in a labour yard.<sup>243</sup> A similar hostel was later opened in Auckland.<sup>244</sup>

Another innovation was the opening of a home in Wellington for orphan girls in 1902.<sup>245</sup> Another girls' home was opened in

239. "War Cry", 24th April, 1897.

240. e.g. vide "Otago Daily Times", 24th May, 1905, and Editorial Department Clipping Book, pp. 115-119.

241. Annual Social Report, 1899-1900, p. 2.

242. Ibid.

243. "War Cry", 26th August, 1899.

244. Annual Social Report, 1902-1903, p. 82.

245. Ibid.

Middlemarch, Otago, in 1908,<sup>246</sup> and a boys' home at Eltham in 1910. The site and buildings at Eltham were the gift of a prominent local Salvationist, Envoy Jenkins.<sup>247</sup>

The financing of the social work was always a problem, contrary to the belief of some critics that the Army had plenty of surplus funds. In 1902-1903, for example, the cost of running the Rescue and Prison Gate Homes was £5,859:3:4d.<sup>248</sup> The Government made a grant of £750, and donations by the general public totalled £1,100. The balance had to be made up by proceeds from various types of work done by the inmates. For instance the men who came to the Prison Gate Homes after discharge from prison were given work such as matmaking, carpentry, market-gardening and toy-making, until they were able to proceed to permanent employment. The women in the Rescue Homes were given laundry-work, sewing, fancy-work and knitting to do. It was perhaps natural that the Army should be criticised in some quarters for giving the inmates of its homes this work to do, though surely it was the discipline of constructive work that so many of them desperately needed. In 1902 it was alleged by some delegates to the Canterbury Trades and Labour Council that the Army was "sweating" the inmates of its homes and undercutting commercial firms in the sale of certain articles. A sub-committee of the Council was set up to investigate the matter, and every facility for obtaining information was given to this committee by the Army authorities. The committee

<sup>246</sup>. Annual Social Report, 1908-1909, p. 66.

<sup>247</sup>. Annual Social Report, 1909-1910, p. 22.

<sup>248</sup>. Annual Social Report, 1902-1903, p. 81.

completely exonerated the Army from the charges, and its report,<sup>249</sup> published in full in the daily newspapers, contained a most generous panegyric of the Army's social work. In 1908 similar allegations were made against the Army in Auckland. These were investigated by the Inspector of Factories at the instigation of J.A. Millar, Minister of Labour. The Army was again completely cleared of the charges.<sup>250</sup>

The year 1908 saw the establishment in New Zealand of the Army's unique work among inebriates.<sup>251</sup> The Habitual Drunkards Act,<sup>252</sup> passed by the New Zealand Parliament in 1906, gave authority to magistrates to declare certain persons habitual drunkards, and have them committed to institutions declared under the Act to be suitable institutions to receive them. As there were no suitable institutions in existence, the Salvation Army was invited to provide one, and this was done by opening an Inebriates' Home on Pakatoa Island in the Hauraki Gulf. This Home was gazetted as an institution under the Act in December, 1908.<sup>253</sup> In the following year the Reformatory Institutions Act, 1909<sup>254</sup> considerably widened the means of admittance, and henceforth an inebriate could be committed without the stigma of a conviction, if he or

249. "Lyttelton Times", 24th March, 1902.

250. vide letter from J.A. Millar, published in "War Cry" 9th May, 1908.

251. "Restoring the Inebriate" by Brigadier J. Bray -- paper read at International Social Council, London, 1911.  
also "The Officers' Review", July/August, 1937, p. 315 -- article by Major P.G. Norman, "Work among Inebriates."

252. Statutes of New Zealand, 1906, Session II, No. 45, 6 Edw. VII.

253. New Zealand Gazette, No. 106, 23rd December, 1908, p. 3294.

254. Statutes of New Zealand, 1909, No. 30, 9 Edw. VII.



his relatives made application to a magistrate.

Another island, Roto Roa, was obtained a little later, and in 1910 the men were transferred there, and Pakatoa was opened as a home for women inebriates.<sup>255</sup> The Salvation Army guaranteed to provide accommodation, food and clothing and oversight, and the Government granted 7/6d. per man per week and undertook to pay a small gratuity to each inmate on discharge. At Roto Roa 10 to 15 cows were milked, two or three hundred sheep were run, and poultry-farming and market-gardening was undertaken by the men. Relying on fresh air, healthy employment, careful diet and moral and religious influences, the Army was able to help numerous men and women in these institutions. Up to September, 1910, 233 inebriates had passed through, and it was claimed that 25 to 35 per cent of these were cured of the excessive drink habit.<sup>256</sup>

When New Zealand became a separate territory in 1912 there was a total of 16 social institutions being conducted by the Salvation Army as follows:-<sup>257</sup>

2 Men's Prison Gate Homes at Auckland and Christchurch  
2 Workmen's Hostels at Wellington and Auckland  
2 Inebriates' Homes at Roto Roa and Pakatoa  
A boys' home at Eltham and a girls' home at Middlemarch  
Women's Rescue Homes in the four main centres  
Maternity Hospitals in the four main centres

255. "War Cry", 4th February, 1911.

256. Annual Social Report, 1909-1910, p. 4.

also Brigadier J. Bray, op. cit., p. 139.

257. "War Cry", 30th August, 1913.

SUMMARY.

Summarising the period 1892-1912 in the Army's history, we can say that it was an era of all-round consolidation of the pioneering work of the previous decade, and of steady growth in both evangelical and social spheres. The very good work done in reclaiming those formerly regarded by many as social outcasts, had won for the Army a generous public appreciation in place of the misunderstanding and opposition of the early years; and its consistency of attitude had earned it the right to carry on its distinctive open-air activities without hindrance in any way. Having won their way to full territorial status in the Army system, New Zealand Salvationists could look forward to a future of increasing usefulness in the community.

CHAPTER III

FURTHER DEVELOPMENTS, 1912 - 1933.

MAORI WORK.

The record of the Salvation Army's work amongst the Maoris in this period is one of sad decline. Commissioner Richards, true to the pattern set by many of his predecessors ( and followed by some of his successors), was very anxious soon after his arrival in New Zealand to increase the effectiveness of the Maori work. A statement in the "War Cry" early in 1913<sup>258</sup> indicated that the Commissioner was eager for an extension of the work, but one of the problems was the lack of officers who could speak Maori or who were prepared to devote their energies wholly to the Maori work. Pre-occupation with the problems and new responsibilities arising from the outbreak of the 1914-1918 war apparently prevented the Commissioner's plans from being put into operation. The work at Rangiwaea Island was kept going,<sup>259</sup> but apart from this the Army's work amongst the Maoris could only be described as moribund. There was to be a notable resurgence in later years, but that had to wait for the advent of officers who were prepared to tackle the opportunity with genuine missionary zeal. We should note in passing the death in Australia in 1913 of Brigadier Holdaway, the pioneer of the Army's Maori work. His death, at 49, was the cutting off in the prime of life of an officer who had the potential-

258. "War Cry", 22nd February, 1913.

259. Ibid., 10th February, 1917, and 20th March, 1920.

ities to go very far in the service of the Salvation Army.

#### YOUNG PEOPLE'S WORK.

The years 1912 to 1933 constituted an era of great progress in youth work. There were various reasons for this: the outstanding work of some leaders; a better understanding of effective methods of religious education; the foundation of new activities making a wide appeal to young people; and a growing realisation by leaders that the continued existence of the Salvation Army as a virile evangelical force in a secular age would depend to a great extent on the success it had in holding on to its own young people.

In 1912 Brigadier Hoare, who had pioneered the Young People's Department in New Zealand in 1891, was re-appointed to this country as Territorial Young People's Secretary.<sup>260</sup> For the next nine years Brigadier Hoare and his wife did good work, the most notable features of which were the growth in the number of Corps Cadet Brigades and the foundation of the Life-Saving Scout and Guard Movement.<sup>261</sup> Corps Cadet Brigades were bodies of young people doing special training in the various corps to fit them to become more effective senior soldiers, and to give officer-candidates a pre-entry course to the officers' Training College. The Life-Saving Scout and Guard Movement was modelled closely on Baden-Powell's ideas, and in later years became closely

260. Lt. Colonel A. Kirk, op. cit., p. 110.

261. The Salvation Army, Its Origin and Development, pp. 47-48.

affiliated with the world Scout and Guide Movements.

The period of most spectacular advances in youth work was 1921 to 1928, when the Territorial Young People's Secretary was Major John Bladin. Bladin was an Australian-born officer who had done outstanding evangelical work in various New Zealand corps, particularly Nelson<sup>262</sup> and Wellington,<sup>263</sup> and had served as a chaplain with the 1st. N.Z.E.F., and was destined to rise to one of the most responsible positions in the Salvation Army (Principal of the International Training College, London).<sup>264</sup> He had a most winning personality and a genuine insight into the spiritual needs of youth, and under his dynamic leadership, the youth work in New Zealand made very good progress. Annual Councils in the main centres, annual Young People's Days in the various corps, and annual camps for the Scouts and Guards were instituted, but the most far-reaching results came from a new emphasis on Sunday schools, Bible classes and Corps Cadet Brigades. Bladin's successor, Brigadier (later Colonel) C. Walls did very good work, especially among older young people. His Bible Class notes set a spiritual and intellectual standard that has not always been maintained since.

In 1933<sup>265</sup> there were over 9,400 children on the rolls of the Young People's Corps in New Zealand, a rise of nearly 7,000 since 1921.<sup>266</sup>

262. "War Cry" 27th August, 1910.

263. Wellington City Corps History Book, p. 16.

264. Salvation Army Year Book, 1950, p. 46.

265. "War Cry", 23rd December, 1933.

266. Lt. Colonel A. Kirk, op. cit., p. 110.

CHAPLAINS AND WELFARE WORK -- WORLD WAR I.

The honour of being the first Salvation Army officer in the world to be appointed a Chaplain to His Majesty's Forces fell to Brigadier Hoare, who was temporarily detached from the Young People's Department in 1913 to take charge of a welfare marquee at a Territorial Camp at Oringi.<sup>267</sup> On the outbreak of war in August, 1914, Adjutant Alfred Greene was gazetted a chaplain and proceeded overseas with the Main Body.<sup>268</sup> Five other Salvation Army Chaplains (Walls, Bladin, Winter, Garner and S. Greene) served overseas with the 1st N.Z.E.F. before the close of hostilities, and in addition two officers were sent to carry on canteen work among the New Zealand troops in England.<sup>269</sup> The total of six Salvation Army Chaplains was considerably in excess of establishment, if chaplains were to be appointed on the basis of the number of enrolled Salvationists attested in the forces, but it is indisputable that the six chaplains entirely justified their presence with the 1st N.Z.E.F., so much so that Major General G.S. Richardson wrote to Commissioner Hodder stating that he could certainly find work for still another chaplain if he was as good as those he already had.<sup>270</sup> Two of the chaplains (C. Walls and A. Greene) won the Military Cross, and after the armistice Chaplain A. Greene was entrusted by N.Z.E.F. Headquarters with the task of registering and marking with crosses the graves of

267. "War Cry", 10th May, 1913.

268. Ibid., 3rd October, 1914.

269. Ibid., 21st December, 1918.

270. Letter to Commissioner Hodder from Major General G.S. Richardson, dated 26th January, 1918.

all New Zealand soldiers buried in England.<sup>271</sup> A Welfare Institute at the H.Z.E.F. Base Camp in France at Etaples was run in partnership with the Presbyterians,<sup>272</sup> and another Institute was run by the Army at Sling Camp in England.<sup>273</sup>

In New Zealand, the Salvation Army had seven chaplains serving at the Mobilisation Camps and with Territorial units, in addition to several welfare officers<sup>274</sup> working in the Army's recreation huts. At the request of the military authorities the Army opened a Soldiers' and Relatives' Hostel at Featherston which in one year supplied 50,895 beds and 115,647 meals, mainly to next-of-kin who had come to visit the main mobilisation camp.<sup>275</sup> A Hostel for soldiers on leave was opened in Wellington, and a Home and Institute for convalescent soldiers was set up at Rotorua.

The good work done by Salvation Army chaplains, welfare and hostel workers, would not have been possible had the New Zealand public not responded magnificently to the appeals made for funds for patriotic purposes. It must be remembered that during World War I there was little co-ordination of patriotic funds, and a multiplicity of organisations made individual appeals for funds. Over £150,000 was contributed by the general public to the Army's appeal for money for welfare work among the troops.<sup>276</sup>

271. Letter to writer from Brigadier A. Greene.

272. J.R. Elder, "The History of the Presbyterian Church in New Zealand (1840-1940)", p. 324.

273. Clipping Book of Brigadier A. Greene, p. 4.

274. "War Cry", 3rd February, 1917.

275. Ibid., 26th October, 1918.

276. Ibid., 12th August, 1922.

After the close of hostilities the balance of funds available was used by the Army in repatriation work, a special department to carry on this work being established under the supervision of Major F. Burton.<sup>277</sup>

The war work of the Salvation Army undoubtedly enhanced its standing with the public, one result being significant increases in the public response to the Army's annual Self Denial Appeal for the carrying on of its social and missionary activities. For instance in 1913, the Self Denial Appeal brought in £17,100, but in 1919 the total had risen to £49,422.<sup>278</sup>

#### IMMIGRATION ACTIVITIES.

In his book "In Darkest England and the Way Out", William Booth had envisaged transfers of population from crowded and overcrowded areas to selected open spaces overseas, as one means of solving the problem of the poverty of Britain's masses. Although his "Overseas Colony" never became a reality in the form propounded in his book, he did set up in 1903 a Migration and Settlement Department which has transferred over 250,000 people overseas, principally to the British Dominions.<sup>279</sup> Booth had laid down three principles for this Department: its activities were to be

277. "War Cry", 18th January, 1919.

278. Salvation Army Year Book, 1914, p. 38.

also Ibid., 1920, p. 68.

279. Ibid., 1950, p. 41.



- (a) advantageous to the country which the migrant leaves,
- (b) acceptable to the country receiving the migrant, and
- (c) beneficial to the migrant.

In the handling of migrants the basic policy was careful selection, wise direction, and constant protection.<sup>280</sup>

In 1908 Colonel Hammond of the Migration and Settlement Department, London, visited New Zealand to investigate the possibilities of emigrants being sent to New Zealand, but nothing definite came of this visit.<sup>281</sup> After the war the Government and public opinion generally were more favourably inclined to immigration, so on his return from chaplaincy duties with the N.Z.E.F. in 1920, Major A. Greene was put in charge of a Migrant's Department. The Government had set up a Department of Immigration which in 1920 requested the Salvation Army to assist it. Major Greene and his officers were entrusted by the Government with the task of meeting all new arrivals at their destination and providing for suitable accommodation, and successive annual reports to Parliament by the Department of Immigration paid tribute to the thoroughness with which this important work was done by the Army.<sup>282</sup> In the first two years 3,901 immigrants were met and accommodated, and employment was found by the Army for 982 men and women who reached New Zealand under the Government scheme.<sup>283</sup>

Under the provisions of the Empire Settlement Act 1922 (12 & 13 Geo.V), the British Government utilised the services of

280. Salvation Army Year Book, 1923, pp. 9-10.

281 "War Cry", 24th October, 1908.

282. Appendices to Journals of House of Representatives, 1921-22  
Vol. II D-9, p. 4.

283. "War Cry", 26th August, 1922.

the Army's Migration and Settlement Department, London, (at this time under the direction of an outstanding officer, Commissioner David Lamb), for the despatching of emigrants overseas.<sup>284</sup>

During the years 1920 to 1928 over 38,000 emigrants were despatched by the Salvation Army to the British Dominions and the United States of America, New Zealand receiving over 3,000 of these.<sup>285</sup> They were escorted overseas by experienced Army officers, and accommodation and employment were arranged by Major Greene's Department in New Zealand. It should be emphasised that the Army's emigration schemes were not confined to Salvationists, but were operated irrespective of creed. The religious affiliations of the 38,000 emigrants despatched between 1920 and 1928 were as follows:<sup>286</sup>

Church of England	42%
Presbyterians	23%
Other Nonconformists	15%
Salvation Army	9%
Roman Catholics	5½%
Others	5½%

One of the Army's best schemes was for youths aged fourteen to eighteen years,<sup>287</sup> who, after careful selection, were given a course of training at the Farm Colony, Hadleigh, Essex, and were

284. Report to British Parliament of Oversea Settlement Committee, year ending 31st December, 1924, p. 31.

285. Organised Empire Migration and Settlement — A Retrospect of Salvation Army Work for the Empire and its Citizens (published Migration House, London, 1930), p. 33.

286. Salvation Army Year Book, 1929, p. 35.

287. Report to British Parliament of Oversea Settlement Committee, year ending 31st December, 1924, p. 31.  
also Officers' Review, July/August, 1939, p. 352-353,  
article "Migration and Settlement Activities" by Brigadier M.O. Culshaw.

then despatched to the Dominions under the guardianship of officers. New Zealand played a conspicuous part in this scheme by the establishment of a Training Farm at Putaruru.<sup>288</sup> In 1917, Ewen McGregor of Hamilton and George Alexander of Lichfield had donated to the Army their interest in the leasehold of 2,060 acres of virgin land in the Putaruru district. Two officers, Commandant Charles Fitness and Ensign Pantham did sterling work in breaking in this land, and in 1919 a Boys' Home was erected which afterwards became known as Hodderville (after Commissioner Hodder). When the Army's emigration scheme for youths commenced in 1924, extra buildings (the gift of two brothers Williams of Hawkes Bay), were erected at Putaruru, and boys coming to New Zealand were sent there for a further training course before taking permanent positions on farms.<sup>289</sup> Brigadier A. Greene acted as the official guardian of these boys until they reached the age of twenty-one, special care being taken to see that their positions were in every way satisfactory and that a regular allotment from their wages was saved for them as a "nest egg" available when they became of age. Up to 1932, when the Army's Migration Department in New Zealand ceased operations, over 800 youths were brought to this country and placed in farm jobs under this scheme, and it was estimated that only 1% of the youths proved unsatisfactory.<sup>290</sup>

288. "War Cry", Christmas issue 1947, article "Making Boys into Farmers".

289. Appendices to Journals of House of Representatives, 1925, Vol. II D-9, p. 4.

290. Letter to writer from Brigadier A. Greene.

### THE TRAINING OF OFFICERS.

From 1896 to 1912 all New Zealand officer-trainees (cadets in Army terminology) had to pass through the Training College at Melbourne. One of the first results of New Zealand's attainment of full territorial status was the establishment of a Training College at Wellington. The Army must stand guilty of adorning this country's towns and cities with not a few architectural monstrosities, but it is worthy of note that the William Booth Memorial Training College opened in April, 1914, was a very fine addition to Wellington's buildings and an admirable centre for the important task of training the Army's officers. The first Principal was Brigadier Gist,<sup>291</sup> who was succeeded in 1923 by Brigadier Saunders.<sup>292</sup> They were both good officers of wide experience, but for inspiring leadership and intellectual capacity they were surpassed by Brigadier E. Harewood, who was Principal from 1927 to 1933.

In the twenty sessions from 1913 to 1932, a total of 722 cadets (240 men and 482 women) passed through the Training College.<sup>293</sup> Two things stand out in these figures: the large number of officers trained in comparison with the yearly average total of 553 officers in New Zealand during this period;<sup>294</sup> and the marked preponderance of women cadets. Regarding the first point, it must be remembered that Salvation Army officership

291. "War Cry", 8th March, 1913.

292. Ibid., 8th December, 1923.

293. Training College Register.

294. This figure is arrived at by averaging the totals given in the Salvation Army Year Books 1913 to 1932. Note that these totals include both active and retired officers, a fact not revealed explicitly in the Year Books.

demands a very high degree of spiritual consecration along with the acceptance of the minimum of material return. It is inevitable that of the officers who pass through the Training College, by no means all stay the course once they are faced with the oft-time stern realities of day-to-day officership. It is, of course, an urgent problem to reduce these resignations to an absolute minimum, by ensuring that the system of attracting and selecting officer-candidates is efficient, by keeping a constant check on the training system itself, and by doing everything possible to nurture young officers in the responsibilities and opportunities of their calling. Salvation Army Headquarters has not always provided sufficient evidence that it is facing these problems satisfactorily. Regarding the second point, it is an undoubted fact that all over the world there are more women being attracted to Salvation Army officership than men. Women have full equality with men in the Army, and no Salvationist aware of what women have contributed to the growth of the organisation would have it otherwise. But the figures as given above have subtle and far-reaching implications that cannot but cause concern to all thinking Salvationists.

The Training College course is short, never more than ten months, with a definite emphasis on practical activity. General Orsborn has stated,<sup>295</sup>

"our training colleges are not, and do not profess nor desire to be 'educational' establishments. They are specific in their purpose: to train Salvation Army

295. Officers' Review, Nov./Dec. 1947, article "The Office of a Bishop", p. 330.

officers by imprinting upon the character the few unmistakable, indispensable features which are our hall-mark. We do not reckon to give our people what secular education has failed to supply....."

Dealing with candidates for officership, General Orsborn has also stated,<sup>296</sup>

"We do not look first at the educational qualifications of our candidates; we are aware that God still calls 'unlearned and ignorant men'..... Speaking to the general rule and not forgetting there are exceptions whom God calls for His special purposes, we need not be ambitious for our young officers to be educated above the average of the people among whom we work."

There are some profound truths implicit in these statements, but whether they are entirely adequate as an approach to the problem of training Salvation Army officers in an age of widespread popular education and clashing ideologies, and whether the time is not ripe for a lengthening and widening of the normal Training College course, are questions that Salvation Army leaders must resolutely face in the near future.

As an economy measure during the economic depression, the New Zealand Training College did not hold a session during 1933. Announcing this, the "War Cry" blandly added that "The Territory finds itself in the happy position of being better off for officers than it has possibly ever been before."<sup>297</sup> The fact that there was a precise relationship between the economic state of the country, and the availability of officers appeared to be overlooked. With gradually improving economic conditions, there

296. Officers' Review, November/December, 1947, article "The Office of a Bishop", p. 330.

297. "War Cry", 4th February, 1933.

soon came a cry for more officers, and an urgent need for the Training College to resume operations.

GENERAL DEVELOPMENT OF FIELD OPERATIONS, 1912-1933.

Commissioner Richards, the first commander of the New Zealand Territory, had a comparatively short term in this country, but some permanent advances were seen in corps work, especially in the suburbs of the cities (e.g. Eden, Kilburnie, Brooklyn and Lower Hutt).<sup>298</sup> Commissioner Henry Hodder took over the command at the close of 1914,<sup>299</sup> and for the next eight eventful years his leadership resulted in gratifying progress, both in field and social operations. One notable feature of this period was the sending overseas to Salvation Army mission fields of several New Zealand officers, most of whom were destined to give many years of devoted service as missionary officers. Adjutant A. Smythe went to Japan, Captains E. Newton, E. Wilkinson, A. Andrews and L. Smith went to China, Ensign E. Radcliffe and Captain Adams went to India, and Captain L. Glover and Captain Wilkins went to Java.<sup>300</sup> These pioneer missionary officers from New Zealand were to be followed in later years by many more.

Commissioner Hodder showed enterprise in reviving the caravan or "Flying Brigade" idea, used so successfully by Pollard to make contacts in remote places in the early days in New Zealand

298. Field Department Register.

299. "War Cry", 10th October, 1914.

300. Lt. Colonel A. Kirk, op. cit., p. 47.  
also "War Cry", 20th November, 1920.

Hodder had two motor caravans built, one for each Island, which were used as mobile units to reach remote districts not usually visited by Salvation Army officers or other ministers of the gospel.<sup>301</sup> Good work was done by these caravans in the next two or three years, but it is much to be regretted that they did not become permanent features of Army activity, as there is considerable scope for such methods in New Zealand.

In 1920 New Zealand received a visit from Bramwell Booth, eldest son of the Founder, who became General of the Salvation Army on the death of William Booth in 1912. He was accompanied by three of the most distinguished officers in Army history, Commissioners Lawley, Lamb and Kitching.<sup>302</sup> Bramwell Booth had been his father's "right-hand man" from the very early Christian Mission days. Less picturesque and original than William Booth, Bramwell nevertheless had the same evangelical zeal, and his superlative administrative gifts had played a very conspicuous part in building up the Army to the vast international movement it had become. Recognising these facts, New Zealand Salvationists, and indeed the public at large, gave the General a very warm welcome on his first visit to this country.<sup>303</sup>

Commissioner Hodder was appointed to the Canada West Territory in July, 1922, and was succeeded by Commissioner R. Hoggard, who had given distinguished service in the British Isles, Korea,

301. "War Cry", 5th February, 1921.

302. Ibid., 5th June, 1920.

303. Ibid.

also "Lyttelton Times", 10th June, 1920.



Japan and South Africa.<sup>304</sup> During the next four years there were no significant advances in field operations. Seven new corps were opened, mainly in country districts, but with the continued drift of population to the cities, all except one of these corps (Nightcaps) were subsequently closed.<sup>305</sup> New Zealand received another visit from General Bramwell Booth in April and May, 1924, the main feature being a series of Congress meetings in Wellington, at one of which both the Governor-General, Viscount Jellicoe, and the Prime Minister, W.F. Massey, paid tribute to the Army's work in the community.<sup>306</sup>

Mention should be made here of the first award of the Order of the Founder to a New Zealand Salvationist. This Order was instituted in 1917, with a view to "marking distinguished or memorable service such as would, in spirit or achievement, have specially commended itself to the Army's Founder."<sup>307</sup> In 1926 the award was made to Envoy Steven Buick of New Plymouth.<sup>308</sup> This picturesque personality was saved from a life of degradation in the early days of the Army in Australia. He became an officer and served under Pollard in New Zealand in the mid-1880's, later settling in the Taranaki district, where he has carried on a remarkable evangelical and welfare work ever since. He is undoubtedly one of the best known figures in Taranaki, and all over that district one can hear stories of the deeds of this doughty veteran,

304. "War Cry", 15th July, 1922.

305. Field Department Register.

306. "War Cry", 10th May, 1924.

307. Salvation Army Year Book 1950, p. 32.

308. "War Cry", 20th February, 1926.

who, in the true Christian tradition has maintained a remarkably fruitful and adaptable individual witness throughout the developing history of the province.<sup>309</sup> In a very true sense, Buick's achievements can be regarded as typifying the devoted evangelical and social work carried on continuously and unobtrusively by hundreds of humble and unnamed Salvationists. Their consecrated efforts constitute the secret of the Army's growth and influence.

Commissioner Hoggard left New Zealand in September, 1926, but before his departure he was able to see the opening of a substantial new Territorial Headquarters building in Cuba Street, Wellington.<sup>310</sup> He was succeeded by Commissioner James Hay, who had been Australasian commander in the days before New Zealand became a separate territory, continued as Australian commander during World War I, and had held such other high posts as Principal of the International Training College and British Commissioner.<sup>311</sup> His transfer from the high post of British Commissioner to the small territorial command of South Africa, and later New Zealand, was ostensibly due to poor health;<sup>312</sup> there is some evidence, however, to suggest the possibility that the real reason was General Bramwell Booth's displeasure at Hay's independent views on Army policy and government.<sup>313</sup>

309. "All the World" July/September, 1939, p. 13 -- Article by Lt. Colonel S.A. Church, "Prophet of the Taranaki".

Note: Over 90 years of age now (1950), Envoy Buick is still carrying on a vigorous work in the Taranaki district.

310. "War Cry", 11th September, 1926.

311. Salvation Army Year Book 1950, p. 135.

312. "War Cry", 15th July, 1922.

313. St. John Ervine, op. cit., p. 973

also F.A. Mackenzie: "The Clash of the Cymbals", p. 112.

Commissioner Hay infused a new spirit of vigour and enterprise into Army affairs in New Zealand during his three-year term, had fully lived up to his reputation as one of the outstanding administrators of the Army. He set out especially to establish corps in the rapidly growing suburban areas of the main cities, as well as in some of the country towns previously untouched by the Salvation Army. Ten of the fourteen corps opened during Commissioner Hay's term are still carrying on fruitful evangelical work.<sup>314</sup> Some of the openings in suburban areas (e.g. Miramar, Grey Lynn, Spreydon, Avondale, Sandringham, Karori, New Brighton) would be much bigger centres of activity than they are today, had not many Salvationists living in those districts preferred complacently to remain linked with the bigger corps, rather than foster the growth of new openings.

Twenty-three new buildings, notable amongst them being the Auckland Congress Hall and new corps buildings at New Plymouth, Hastings and Hamilton, were erected during Commissioner Hay's term, and mortgages on properties were reduced by over £18,000.<sup>315</sup>

Hay did not hesitate to revive some of the unorthodox methods of the early-day Salvationists in bringing the Army's message forcibly home to the public. The great "Mourning for the Sins of Wellington" Procession he organised in connection with the 1927 Congress meetings, and repeated the following year at Auckland, was regarded by some as a crude appeal to emotion.<sup>316</sup>

314. Field Department Register.

315. "War Cry", 12th October, 1929.

316. "Dominion", 14th August, 1928.

Hay's defence was that "though the reformer be 'munitioned with facts, armed with reason, and able to convince by sheer force of logic,' tens of thousands are not moved to higher morality or deeper spirituality thereby;"<sup>317</sup> therefore unorthodox and even "crude" methods of attracting people to meetings are permissible.

Commissioner Hay left for England at the close of 1928 to attend meetings of the Army's High Council. Later in 1929 he was appointed to Canada, his place in New Zealand being taken by Commissioner John Cunningham, who had worked in Britain, Holland, Netherlands East Indies and South Africa.<sup>318</sup>

Commissioner Cunningham carried on through a difficult period of acute economic depression, a period, nevertheless, which offered much scope for the best efforts that the Army could put forth in evangelical and social work. When the 1931 earthquake devastated considerable areas in Hawkes Bay, the Army co-operated with other organisations in bringing relief to the homeless people. Brigadier A. Greene was for a time Food Controller in the area, in charge of the distribution of all supplies to relief camps under Government direction.<sup>319</sup> In 1932 New Zealand was toured by General Edward Higgins, who had been appointed General in succession to Bramwell Booth in 1929. A feature

317. "War Cry", 25th August, 1928;  
"Dominion", 16th August, 1928;  
also vide Auckland "Star", 1st September, 1928.

318. "War Cry", 17th August, 1929.

319. Ibid., 14th February, 1931.  
also letter to writer from Brigadier A. Greene.

of the visit was a great Congress in Wellington, during which the Governor-General, Lord Bledisloe, held a reception at Government House for all of the 600 officers in New Zealand.<sup>320</sup> A delightful minor incident of General Higgins' visit is worthy of mention.<sup>321</sup> Throughout the tour, the General's ebullient song leader, Colonel Joseph Pugmire, had featured a chorus "Sunshine on the Hill", which the newspapers described as "the anti-depression hymn", and which temporarily reached the top of the public "hit parade". At Timaru, Colonel Pugmire had persuaded the Mayors of Timaru, Waimate and Geraldine to sing this typical Army chorus together publicly. This was mentioned at a Government Reception given to General Higgins at Parliament Buildings, and provoked a playful demand from M.P.'s that the party leaders should emulate the Mayors. To everyone's delight Messrs Forbes, Coates and Holland responded, this probably being the only occasion in New Zealand's history when the leaders of three political parties combined to form a vocal trio!

1933 was the Golden Jubilee Year of the Salvation Army in New Zealand, special Congresses being held in the four main centres. Some of the officers and soldiers of the very first months of the Army's history in this country were still alive to tell of by-gone battles (e.g. Colley, Wilkinson, Buick, Buckingham, Dwight, Matthews and others).<sup>322</sup> Pollard was still alive in England at this time. Largely because of poor health, he had resigned from

320. "These Fifty Years", pp. 16-17.

321. "War Cry", 16th April, 1932.

322. "These Fifty Years", pp. 4-6.

Salvation Army officership in 1904, but still retained a close interest in the work of the Army.<sup>323</sup> It is a standing reproach to the Army authorities in New Zealand that one can search in vain the "War Cry" and other commemorative publications of the Jubilee Year for any message from or greeting to Pollard, or any adequate account of the contribution he made to the Army's history in this country.

The unanimous chorus of commendation which was showered on the Salvation Army by community and church leaders and the general public, was in marked contrast to the brickbats and misunderstanding of earlier years. This chorus of commendation had its subtle dangers, which Salvationists on the whole have appreciated. The effectiveness of the Salvation Army as an evangelical force must ever be dependent upon the continued freedom of its soldiers from any taint of complacency.

#### THE HIGH COUNCIL, 1929.

Although it has only an indirect bearing on the Army's history in New Zealand, some brief mention must be made at this stage of the calling together of the High Council in 1929, and the deposition of General Bramwell Booth on grounds of ill health.<sup>324</sup>

323. Letter to writer from Colonel R. Sandall, official Salvation Army historian, 6th May, 1950.

324. For full accounts from contrasting viewpoints see:-  
St. John Ervine, op. cit., epilogue and appendices  
F.A. Mackenzie: "The Clash of the Cymbals"  
Brian Lunn, op. cit., Chapter 15  
Clarence W. Hall, "Samuel Logan Brengle", Chapter 43.

The growing feeling among many officers that the time had come for some curtailment of the General's autocratic powers ( in particular his right to appoint his successor), and the serious illness of Bramwell Booth in 1928, finally led to the calling together of the High Council by a group of seven Commissioners in accordance with the provisions of the Supplementary Deed Poll dated 27th July, 1904. Had Bramwell Booth been willing to agree to some modification of the powers granted to him by the 1878 and 1904 Deed Polls, there would have been no need to call the High Council. However, the High Council met in January, 1929, and by more than the requisite three-fourths majority adjudicated Bramwell Booth physically unfit to hold office, and deposed him from the position which he had held since the death of his father in 1912. A few months later, on 16th June, he died. In February the High Council had elected as his successor to the Generalship, Commissioner Edward John Higgins, who for several years had been the Chief of Staff.

What bearing did this painful series of events have on Salvation Army history in New Zealand? The rank and file of Salvationists in this country, and indeed all over the world, had little knowledge of the trend of events leading up to the crisis, and were acutely distressed at the necessity for deposition and the world-wide and often ill-informed publicity it aroused. In June, 1928, thirty-one leading officers in New Zealand despatched letters to General Booth urging him to agree to some modification

of his powers.<sup>325</sup> The rank and file of Salvationists in this country were never consulted and never informed, even after the deposition, of this step. Commissioner James Hay, the Territorial Commander in New Zealand, who at the time was the senior commissioner on active service, was elected to the Presidency of the High Council when it met in January, 1929. Throughout the crisis he took a very prominent part in events. On his return to New Zealand he wrote a pamphlet setting out his version of the whole tangled affair,<sup>326</sup> and circulated it among certain Salvationists and interested supporters. This pamphlet took a critical view of Bramwell Booth's attitude, and ended with a glowing tribute to Commander (later General) Evangeline Booth.

It is of interest to know that the man who leapt to Bramwell Booth's defence after the deposition, and organised further legal proceedings on his behalf, was none other than George A. Pollard, former Salvationist pioneer in New Zealand.<sup>327</sup> His actions on this occasion were ill-advised, but arose from loyal and generous impulses. Pollard was ever a man of impetuous and prompt decision, backed up by great force of character. He would never have accomplished so much in the early days in New Zealand had he been otherwise.

325. St. John Ervine, op. cit., p. 938.

326. Commissioner James Hay, President of the High Council: "The High Council of the Salvation Army -- Removal of General W. Bramwell Booth from his office as General, and appointment of General E.J. Higgins".

327. St. John Ervine, op. cit., pp. 990-991;  
F.A. Mackenzie, op. cit., pp. 141-143



By an Act of Parliament passed in Britain in 1931<sup>328</sup> it was enacted that Generals should thenceforth be elected by the High Council, and that the properties and funds of the Army in Great Britain hitherto held by the General as the Army's sole Trustee, should thenceforth be vested in and held by a Custodian Trustee Company. In order to bring the New Zealand territory into line with the aim of the latter part of this legislation, a Salvation Army Property Trust Board was set up in 1932 for the purpose of holding in trust all Army properties in New Zealand.<sup>329</sup> This Board consists of the following headquarters staff officers: The Commissioner, the Chief Secretary, the Field Secretary, the Property Secretary and the Financial Secretary.

BANDS AND SONGSTER BRIGADES, 1912-1933.

In proportion to its population New Zealand probably ranks as the keenest brass-band country in the world, and nowadays only the extreme musical snob questions the value of the brass band in the cultural life of the community. During the period 1912-1933 there was a notable increase in both the number and quality of Salvation Army Bands in New Zealand. Their primary function was evangelical, but during this period their cultural influence, not only among Salvationists but also the general public, was of growing importance.

328. The Salvation Army Act, 1931, 21 and 22 Geo. V, Chapter 94.

329. "War Cry", 13th February, 1932.

A landmark in musical history in the Army was the arrival in Wellington in 1913 of Bandmaster and Mrs. H.C. Goffin. Goffin had already made a reputation in England, and there is no doubt that he would have made his mark in outside musical circles, had he not chosen to devote his outstanding talents to the sphere of Salvation Army officership. He took over the bandmastership of the Wellington City Corps Band in 1914,<sup>330</sup> and raised it to a standard of musicianship, deportment and evangelical effectiveness which has ever since been a pattern for all other Army bands to emulate. During his subsequent corps appointments in many parts of New Zealand he has done a remarkable work in establishing good bands in the various corps, and his all-too-few compositions have become well-known throughout the brass band world.

Other well-known musical figures in this period were Bandmaster H. Deighton and Bandmaster T. Pace of Auckland Congress Hall,<sup>331</sup> Bandmaster H. Dutton of Wellington City and Petone, Bandmaster G. Argyle of Ashburton, Bandmaster A. Stein of Gisborne, Bandmaster H. Millard of Dunedin and Bandmaster H. Scotney of Wellington City. The last two provided many effective compositions for the Army's International Band Journal.

This period saw a significant raising of the standard of music published by the Army. The introduction of the "Second Series Band Journal" in 1921<sup>332</sup> provided good quality but easy

330. Wellington City Corps History Book, p. 12.

331. Auckland Congress Hall Corps History Book, p. 84.

332. The Salvation Army -- Its Origin and Development, p. 55.

music for the use of smaller bands. The "Festival Series Band Journal" introduced in 1923<sup>333</sup> provided music (both original compositions and arrangements from the Great Masters) to tax the abilities of the best bands.

Vocal music did not receive the attention in New Zealand that it deserved during this period. A Territorial Headquarters Songster Brigade organised by Brigadier E. Harewood set a good example for a period, and some of the bigger corps had reasonably good songster brigades; but the general level of Army vocal music in this country was well below the contemporary English standard.

At the close of its first fifty years in New Zealand, the Army had over 900 bandsmen and 470 songsters working in the various corps.<sup>334</sup>

#### SOCIAL WORK, 1912-1933.

The Army's social operations showed a steady widening of scope during this period. In 1912 there were 16 social institutions functioning. By 1933 the number had risen to 35, every one of which was performing work of both spiritual and social value to the community.

The most marked development in the first ten years of this period was the expansion in children's work. A Boys' Home with accommodation for 80 was opened at Temuka<sup>335</sup> in 1916; in the

333. The Salvation Army -- Its Origin and Development, p. 55.

334. "War Cry", 23rd December, 1933.

335. Ibid., 1st April, 1916.

same year another Boys' Home was opened at Island Bay, Wellington, and a Girls' Home at Auckland.<sup>336</sup> Children accommodated at these homes were orphans, children of deceased servicemen, or children caught up in the tragedy of broken homes. Through the continued kindness of E. McGregor, whose generosity enabled the Army to obtain the Putaruru Training Farm for immigrant youths, another home, "The Nest", was opened in Hamilton.<sup>337</sup> This was able to accommodate 40 children under the age of 5 years. Another children's home was opened in 1921 at Anderson's Bay, Dunedin.<sup>338</sup> Commissioner Hodder can take a great deal of credit for these notable advances in children's work, much of which was undertaken in the difficult war years. When he became Territorial Commander in 1914, the Army's homes were accommodating 60 children. When he left New Zealand in 1922 over 500 needy children were being cared for.<sup>339</sup>

Further Rescue Homes and Maternity Hospitals, primarily for unmarried mothers, were established in Gisborne and Napier in 1914; and a Men's Industrial Home, on the lines of the Prison Gate Homes at Auckland and Christchurch, was established at Wellington in 1917.<sup>340</sup> Between 500 and 600 men annually were passing through these Prison Gate and Industrial Homes, the majority of them being directed to useful employment after leaving the homes.<sup>341</sup>

336. Data supplied by Social Departments, National Headquarters.

337. "War Cry", 18th December, 1920.

338. Ibid., 10th September, 1921.

339. Ibid., 12th August, 1922.

340. Data supplied by Social Departments, National Headquarters.

341. "War Cry", 26th August, 1922.

The officers of these homes regularly visited the prisons and police courts, and many men who would otherwise be sent to prison, were sent by Magistrates to the Army homes for a second chance. Women Samaritan Officers were appointed in the main cities to visit and help needy homes, to do necessary liaison work between the social and evangelical branches of the Army's work, to visit the police courts and women's prisons, and to assist wherever possible in settling family and marital difficulties.<sup>342</sup>

The passing of the Offenders Probation Act, 1920,<sup>343</sup> resulted in a widening of the Army's police court work. Under this act, Judges and Magistrates were given discretionary powers in certain cases to place convicted persons on probation instead of committing them to prison. Certain Salvation Army officers were appointed as probation officers under this act. To avoid the necessity of probationers having invariably to report to police or prison officials, many corps officers were gazetted as sub-probation officers to whom probationers could regularly report.<sup>344</sup>

Other new ventures were the establishment of a home for elderly ladies in Wellington, the opening of a young women's hostel in the same city, and the development at Territorial Headquarters of an Enquiry and Missing Friends Department. In a typical year, 1926, two hundred and two cases were handled by this department, in ninety-nine of which the missing friends or relatives were found.<sup>345</sup>

<sup>342</sup>. "These Fifty Years", p. 28.

<sup>343</sup>. Statutes of New Zealand, 1920, p. 136, No. 39, 11 Geo. V.

<sup>344</sup>. "War Cry", 4th June, 1921, and 26th August, 1922.

<sup>345</sup>. Data supplied by Social Departments, National Headquarters.

Mention has been made of the work of the Boys' Training Farm and Home at Putaruru. The Inebriates' Homes for men and women at Rotorua and Pakatua continued to do good work during this period. In 1927 a Visiting Committee, with a magistrate as chairman, was set up by the Minister of Justice to inspect regularly the Inebriates' Homes, hear complaints from inmates, make recommendations for discharge, and report to the Minister. This committee, under the chairmanship of J.H. Luxford, S.M., has consistently paid tribute to the sympathetic and understanding care of the officers at the homes.<sup>346</sup>

Along with other religious and social service organisations, the Salvation Army was called upon to undertake a great expansion of its relief activities during the depression years. Among some of these activities were the formation of mobile soup kitchens in the main centres, the establishment of food depots and rest centres for mothers, the opening of shelters for unemployed men and itinerant workers, and the provision for the care of old people. In one year (1932-1933) 1,744,632 free meals and 421,579 free beds were supplied to needy people.<sup>347</sup> Much of this relief work was of course financed by grants from the various local Unemployment Relief Committees.

346. Letter to writer from Under-Secretary for Justice, 18th July, 1950.

347. Salvation Army Year Book, 1933, p. 90.

SUMMARY.

The years 1912 to 1933 in the Army's history in this country constituted a period of steady but unspectacular advances. The good work done by chaplains and welfare workers in World War I, followed by the activities of the Migration Department, and the ever-increasing scope of social operations, had brought much public favour and support to the Salvation Army. Its evangelical work was continued with zeal, but results did not show unqualified progress, and in some activities there was a definite retrogression, for example in the work amongst the Maoris. Encouraging progress was seen in youth work and musical activities, but new extensions in field operations were comparatively few, except for the advances made under Commissioner Hay.

Along with other Christian bodies, the Salvation Army had to face the stern challenge presented by the secular outlook, the changing values, and competing political ideologies of the modern world. As it entered on the second half-century of its warfare in New Zealand, the Salvation Army could not afford to be complacent about past achievements, but needed to face squarely the problem of adapting its methods to the changing currents of the times.

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CHAPTER IV

FACING THE CHALLENGE OF MODERN TIMES, 1934-1950.

WORK AMONG THE MAORIS.

The resurgence of effective work among the Maoris has been one of the most successful of the Salvation Army's evangelical ventures in recent years. As has been pointed out previously, there had been a sad decline in the years following World War I, and the work that had been flourishing on Rangewai Island was allowed to lapse. Succeeding commissioners expressed the desire to revive the work, but nothing definite was done until the term of Lt.-Commissioner F. Adams, who took over the New Zealand command from Commissioner Cunningham in September, 1934.<sup>348</sup> Adams was fortunate in being able to build on the foundations enterprisingly laid by a Salvationist schoolteacher, Basil Fairbrother, who, with his wife, had started a Sunday School in the Te Araroa district, East Coast, North Island. Fairbrother was a teacher in a native school, and although he was over 100 miles away from the nearest Salvation Army corps (Gisborne), he did not depend on corps assistance, but on his own initiative built up a flourishing Sunday School. Lt. Colonel F. Burton, the Field Secretary at Territorial Headquarters, was enthusiastic about the chances of forming a Maori corps, and fortunately an officer was available with the sense of mission and the understanding of the Maoris to undertake the responsibility. This was Major Robert Prowse,

348. "War Cry", 22nd September, 1934.



who, with the devoted assistance of his wife, was to remain in charge of the Maori work from January, 1936, until retirement from active service in February, 1950.<sup>349</sup>

A Maori corps was established at Te Araroa, with numerous outposts in its district of more than 1,500 square miles. Travelling over 2,000 miles a year on horseback, and many more by car, Major and Mrs. Prowse have re-established the Army's work in a manner worthy of the traditions set by Holdaway and his pioneer officers.<sup>350</sup> Other officers who have contributed notably to this work are Captains M. Hollard and F. Kensley. Major Prowse's position is now occupied by Major Harold Ingerson.<sup>351</sup>

Young people's work, including Bible instruction at 13 different native schools, is a feature of the work, and special emphasis is given to the Home League (weekly women's fellowship) meetings. Here valuable work, which has been praised by no less a personage than the late Sir Apirana Ngata, has been done in inculcating higher housekeeping standards among Maori women of the East Coast.<sup>352</sup> A recent successful venture has been the formation of a Maori band.<sup>353</sup>

349. Disposition of Forces, New Zealand, March 1950, p. 28.

350. "All the World", January/March, 1946, p. 10 -- "Missionaries among the Maoris" also letter to writer from Major Prowse, 28th September, 1950.

351. Disposition of Forces, New Zealand, March, 1950, p. 16.

352. Interview of writer with Lt. Colonel F. Burton, Field Secretary, 1931-1940.

353. Salvation Army Year Book, 1950, p. 81.

Provided sufficient officers remain available with a genuine keenness to devote their careers to the missionary work among the Maoris, there is every indication that the Salvation Army will be able to maintain its work on the East Coast. Along with other religious bodies, it is performing an important part in bringing Christian influences to bear on the complex problems of the Maoris' adjustment to modern civilisation.

BANDS AND SONGSTER BRIGADES, 1934-1950.

This period has been notable for the general raising of the standard of the Army's musical forces in New Zealand. The name of Goffin still dominated the scene, but a talented group of younger musicians arose to carry on the work of broadening and deepening the scope of Salvation Army music. Great credit must be given to Lt. Commissioner F. Adams for setting up a long-advocated Bands and Songster Brigades' Department, with Brigadier H.C. Goffin as the head. Adams had been associated with developments in Army music in England, his son was the outstanding cornet soloist of the famous International Staff Band, and he felt that the time was ripe to use Goffin's brilliant musical talents to the best advantage in New Zealand. The setting up of the Bands and Songster Brigades' Department in June, 1935,<sup>354</sup> was justified abundantly, not only by statistical results, but by the very significant widening of the spiritual and cultural influence of Salvation Army Bands.

354. "War Cry", 22nd June, 1935.

When Adams left New Zealand in 1939 there were 63 bands and 35 songster brigades functioning in the various corps -- an increase during his four and a half year term as Territorial Commander of 12 and 11 respectively.<sup>355</sup> Through interchange of visits, the holding of periodical musical councils, the fostering of young people's bands and singing companies, and the visits of Brigadier Goffin to the various corps, the general level of musical attainment was raised to higher levels than ever before.

World War II naturally called a halt to musical developments, but the set-back was only temporary, and the post-war years have seen still further progress. Two outstanding features of these years were the New Zealand tour by the Hawthorn (Melbourne) Citadel Corps Band, under Bandmaster Stevens, in February and March, 1948,<sup>356</sup> and the visit of the Wellington Citadel Band under Bandmaster H.H. Neeve to Australia in April, 1949.<sup>357</sup> This mutual exchange of visits by two very fine brass bands, demonstrated to Salvationists and the general public the way in which the modern Salvation Army Band can be a vital evangelical force, as well as a vehicle for blazing new trails in the history of ecclesiastical music.

Under the wise and enterprising direction of Lt. Colonel Bramwell Coles and his assistant, Brigadier A.H. Jakeway, both

355. Statistical Statements supplied by Commissioner's Office.

356. "War Cry", 28th February, 1948.

Wellington City Corps History Book, pp. 94-95.

357. Souvenir Programme -- Wellington Citadel Band's Australian Tour.

of whom are gifted composers, the Army's International Music Editorial Department has fostered the growth of a vigorous school of Salvationist composers, who, while keeping the evangelical purpose uppermost, have exploited the brass idiom along many new lines.<sup>358</sup> Men like George Marshall, Eric Ball, Erik Leidzen, Phil. Catelinet, A.W. Gullidge, Charles Skinner, Ray Allen, Wilfrid Heaton and others, brought a fresh richness to Salvation Army music, the influence of which has been felt all over the brass band world. Mention should be made of New Zealand's contribution to this movement. In J.D. Goffin, the son of Brigadier H.C. Goffin, the Salvation Army has one who must rank amongst the foremost contemporary composers of brass band music.<sup>359</sup> His complete command of the brass idiom, allied to a catholicity of taste and a deep spirituality, have made his recent compositions outstanding landmarks in the development of Salvation Army music. Mention should also be made of the fine devotional music of another young New Zealand Salvationist, Ray Cresswell.

Perhaps the most pleasing feature of the Army's musical history in New Zealand in recent years has been the increasing attention paid to good vocal music in the corps. New Zealand had long lagged behind England in this respect. It was necessary to learn the lesson that the traditional heartiness and fervour of Salvation Army singing do not need to degenerate into blatancy and noise, and that a well-trained songster brigade is just as

358. Salvation Army Year Book, 1944, p. 12.

359. vide Christchurch "Press", 2nd September, 1950, for comments of Dr. Edgar Bainton on Goffin's "Symphonic Variations for Brass Band".

much an asset to a corps as a well-trained band. Some of the songster brigades of today, especially those in Auckland City and Christchurch, will stand comparison with the very best church choirs. Two young New Zealand Salvationist composers and arrangers of vocal music, T. Rive<sup>360</sup> and R. Tremaine,<sup>361</sup> have contributed significantly to this growth of interest and attainment in vocal music. An outstanding event was the presentation of the "Messiah" at the Annual Congress in Wellington in April, 1949, by a united choir of over 300 voices, under the dynamic conductorship of Brigadier Goffin. One musical critic of wide experience and accomplishment (Mr. H. Temple White of Wellington) regarded the chorus singing of this performance as the most moving he had heard of the "Messiah".<sup>362</sup>

Mention should be made of the wide opportunities given to the Salvation Army by the National Broadcasting Service in recent years. Many of the best bands now give regular broadcasts which have a wide spiritual and cultural appeal. As a supplement to their ubiquitous open-air activities, the broadcasts of the best Salvation Army bands have done much to keep before the general public the unchanging evangelical purpose of Salvation Army music, as well as its modern developments in an artistic and cultural sense.

360. Senior Lecturer in Music, Auckland University College.

361. Winner of Charles Begg & Co.'s New Zealand Composers' Prize, 1949.

362. Statement made in presence of the writer.

WAR WORK, WORLD WAR II.

When the outbreak of war appeared imminent in August, 1939, the Salvation Army set up a War Services Board<sup>363</sup> to organise welfare work among the armed forces. Under the direction of various officers (Brigadier A. Greene, Brigadier S. Hayes, Lt. Colonel F. Burton and Major N.E. Bicknell), this board carried out a very extensive work during the war years.

The national organisation of welfare work during World War II was on a much more efficient and economical basis than during World War I. During 1914 to 1918 there were nearly 600 separate War Funds operating, and nearly 1,000 separate collecting agencies, with a consequent drastic overlapping of effort and a complete lack of co-ordination.<sup>364</sup> To obviate this during World War II, the Government wisely set up a National Patriotic Fund Board, with various Provincial Councils,<sup>365</sup> to organise the collection of all money for patriotic purposes throughout the country. Such organisations as the Y.M.C.A., the Salvation Army, the Church Army, the Red Cross Society and others, carried on welfare work among the armed forces as expending agents of the National Patriotic Fund Board.

With a wealth of experience in social welfare work to draw upon, the Salvation Army carried on a very extensive work all

363. "War Cry", 16th September, 1939.

364. Parliamentary Debates, Vol. 256, 1939, pp. 609-610 (Ministerial Statement on Patriotic Fund).

365. Patriotic Purposes Emergency Regulations, 1939 -- Serial Number 1939/194.

over New Zealand during the war years. At the height of home defence activities in 1942-1943, the Army was operating 46 large recreation huts for servicemen, in addition to carrying on welfare work at over 70 other camps and vital points.<sup>366</sup> For the year ended 30th September, 1943, over £77,000 was spent by the Army (as agents for the National Patriotic Fund) on these activities among home servicemen. In addition to its numerous welfare workers, the Salvation Army had six chaplains mobilised for full-time service with the troops in New Zealand.<sup>367</sup>

In the early stages of the war it seemed likely that the Army would be granted the privilege of sending welfare workers, as well as its normal quota of chaplains, overseas with the 2nd N.Z.E.F. The action of the National Patriotic Fund Board in arranging with the Salvation Army and the Y.M.C.A. to conduct its first big appeal for funds, the "Fighting Services Welfare Appeal" of March/April, 1940,<sup>368</sup> seemed to confirm the hope that the Army would be classed as one of the main expending agents overseas. However, some other bodies took the view that the Army was merely one denomination among many, and should not be granted what they regarded as preferential treatment. The Government's decision, finally, was to grant to the undenominational Y.M.C.A. the sole right to send welfare workers overseas.<sup>369</sup> The ostensible reason

366. Appendices to Journals of House of Representatives, 1943, H.-22 a, p. 2.

also "War Cry", 6th June, 1942.

367. "War Cry", 15th September, 1945.

368. Parliamentary Debates, Vol. 257, 1940, p. 166 (Ministerial Statement on Patriotic Funds).

369. "War Cry", 22nd February, 1941;

also interviews with Brig. S.M. Hayes and Col. G. Wallis

for this was to avoid any suggestion of sectarian preference, and on the face of it, this was a sensible move. But the Salvation Army had legitimate cause for complaint when eventually the Church Army was allowed to send welfare workers overseas, and the Salvation Army was still denied the privilege.

Five Salvationist chaplains (Padres N.E. Bicknell, W.J. Thompson, G. Thompson, H. Goffin and S.M. Hayes) served overseas in the Pacific and Middle East theatres of war for varying periods.<sup>370</sup>

#### SOCIAL WORK, 1933-1950.

The Army's social work in this period has had to adapt itself to meet new conditions which have necessitated changes in emphasis, but certainly no diminution in the necessity for social activity. For instance, there has been a natural decrease in the number of cases dealt with where economic need has been at the root of the problem, and an increase of cases such as marital difficulties arising from war-time marriages and other strains and stresses of modern life. Salvation Army officers, in making appeals for funds to carry on the social work in these years, have often been confronted with the naive reply that the advent of the "welfare state" has done away with the necessity for social work. This is, of course, a grave misconception. Sidney and Beatrice Webb, two of the most effective advocates in history of the extension of the activities of the State, stressed as long

<sup>370</sup>. "War Cry", 15th September, 1945.



ago as 1909 the fact that the work of the voluntary social agencies can never be supplanted, so long as the proper sphere of this voluntary effort is clearly understood.<sup>371</sup> The proper sphere, according to the Webbs, was not the dispensing of alms or the mere relief of distress, but the provision of institutional treatments of many kinds which the various public authorities were not likely to initiate themselves. With the modern advent of the "welfare state", there has been an increasing realisation by sociologists of the ever-present need for the work of voluntary social agencies such as the Salvation Army. Two authoritative studies of recent years, by Lord Beveridge<sup>372</sup> and the Nuffield College Social Reconstruction Survey,<sup>373</sup> fully support this viewpoint. Since the introduction of the Labour Party's comprehensive social security legislation in New Zealand, the experience of the Salvation Army has also been in accord with this view. Social security, plus the war and full employment, have caused the Army to be concerned less and less with the alleviation of basic economic needs, (although it is a fact that the men's industrial homes have never lacked inmates, even if many of them are itinerants or partially incapacitated<sup>374</sup>); but social security has not solved all the problems of old age (e.g. loneliness),

371. vide Minority Report of Poor Law Commission 1906-1909 (ed 4499), Chapter 12, quoted by Lord Beveridge: "Voluntary Action — A Report on Methods of Social Advance", pp.306-8.
372. Lord Beveridge, op. cit., pp. 226, 266, 304-318.
373. A.F.C. Bourdillon (editor), "Voluntary Social Services: Their Place in the Modern State", see especially "Conclusion" by A.D. Lindsay, pp. 298-306.
374. Interviews of writer with Lt. Colonel Bracegirdle and Major P. Norman of the Men's Social Department.

and has done nothing to lessen the need of the Army's work for unmarried mothers, inebriates, discharged prisoners, missing persons and children who have become the innocent victims of broken homes. If there is not so much material destitution of the type common when the Army first started its social work, there is still no lack of what might be termed "moral destitution" to give ample scope for the Army's traditional evangelical approach to social problems.

It should be mentioned, of course, that New Zealand's social security legislation has assisted the Army in financing some of its social work. For instance, the 10/- per week family benefit now enables the Army to get some assistance for looking after children whose parents formerly defaulted in payments; and the social security payment made to unmarried mothers enables them to pay some small amount to the Army where very often nothing was paid previously.<sup>375</sup>

The most significant increase in the Army's social institutions in this period was from one to six in the number of homes (called "Eventide" homes) for elderly ladies.<sup>376</sup> There is also an aged men's home at Wallaceville. The total accommodation for old people in these homes is about 200.

Good work continued to be done in the men's and women's industrial homes, the children's homes and the inebriates' homes.

375. Written statement to writer from Brigadier V.E. Blincoe, Women's Social Secretary.

376. "Disposition of Forces, New Zealand", March, 1950, p. 31.

During this period it became unnecessary to maintain Pakatoa Island as a separate home for inebriate women, and the few women inmates were transferred to the Paulina Home (women's rescue home) at Wellington. The home for inebriate men at Roto Roa (which continued to be the only institute of its kind in New Zealand) had an average of about 37 men continually in residence.<sup>377</sup> During the ten years 1935 to 1944 a total of 358 men passed through the home. In his evidence before the Royal Commission on Licensing, set up in 1945, Colonel C. Walls (then Chief Secretary of the Salvation Army in New Zealand) stated that it was estimated that about 70 per cent of the inmates of Roto Roa had been absorbed into the community as useful citizens.<sup>378</sup> It was impossible to say whether permanent cures had been effected in all cases, but the home records indicated that more than 77 per cent of the men who had been committed did not return again after their first period of residence.

The probation work done by Salvation Army officers under the Offenders' Probation Act, 1920, continued to fulfil a very useful community service. In his report to the Minister of Justice for 1948, the Chief Probation Officer (B.L. Dallard) paid special tribute to the way in which the Salvation Army was undertaking practically the whole of the women's probation work in New Zealand, the only exception being Wellington.<sup>379</sup> This work was

377. Statistical Book — Men's Social Department.

378. Royal Commission on Licensing, 1945 — Notes on Proceedings, Vol. 45, p. 6598.

379. Appendices to Journals of House of Representatives, 1949, H-20B, p. 5.

done by wives of corps officers in some of the provincial towns and by experienced Samaritan Officers in the main cities. The women's probation work comprised only part of the work of these officers, who were engaged in a wide range of social activities, such as visitation of the sick and aged, advising in domestic problems, helping with women's rescue work, and assisting in cases of juvenile delinquency. It is perhaps invidious to single out any one of these devoted women officers by name, but mention should be made of the work of Major Annie Gordon, who served for nearly 40 years, 25 of which were spent as Samaritan and Women's Probation Officer in Auckland. The award to her in 1945 of the Order of the Founder<sup>380</sup> can be regarded not only as a personal tribute to her outstanding work, but also as a recognition of the self-effacing work of women social officers generally.

A wide field of activity catered for needy young people of all ages. Three girls' homes, a home for children under five years of age, four boys' homes, a training farm for youths, and a young women's hostel, continued to be administered by the Army in this period.<sup>381</sup>

An important problem that the Army must honestly face in these days is that of adequate training for its social officers. The Army has been understandably suspicious of the value of a mere academic training in social work, and there is no doubt that its

380. "War Cry", 17th February, 1945.

381. "Disposition of Forces, New Zealand", March, 1950, p. 31.

insistence on a religious, indeed an evangelical, approach to social problems has been productive of some outstanding work. But officers appointed to the social work in New Zealand (except for those who take the Government maternity nurses' course) receive no specialised training whatsoever. The problems facing social workers today are not necessarily more complex than those faced by untutored workers of previous generations, but in view of the tremendous advances made in the fields of sociology, psychology and related subjects, the undoubted help this new knowledge can be to the social worker, and the recognition by most other bodies of the need for a professional training for social workers, it is time for the Army to take some definite step in extending its training facilities. The recent establishment of a School of Social Science at Victoria University College, and the setting up of Social Councils in the various centres, provides an opportunity for the Army to do this. Its past record and the present scope of its social activities entitles the Army to a foremost place in this movement towards a more thorough and efficient approach to social problems in New Zealand, but at present there appears to be an undue hesitancy on the part of Headquarters in formulating a definite policy on these important matters.

#### YOUTH WORK, 1934-1950.

Along with other religious bodies, the Salvation Army has realised that the claiming of each generation of youth for the

service of Christ, lies "at the very heart of the whole strategy of evangelism."<sup>382</sup> Especially has this been so in an age of secularism, lacking any general movement towards religious revival. Although there is no statistical proof available, it is almost certainly true to say that the majority of the present-day effective fighting force of Salvation Army senior soldiers in New Zealand is made up, not of people who have joined from outside the ranks, but of people who have graduated through the Young People's Corps. In pursuance of the aim of holding on to as high a proportion of its young people as possible, the Army has devoted considerable effort to youth activities in the period 1934-1950. One of the economy measures of the depression years was the cessation of activity of various officers at Divisional Headquarters charged with special responsibility for youth work. A move to regain lost ground was the appointment of two Divisional Young People's Secretaries in 1939,<sup>383</sup> the number later being increased to four, one for each Division. These officers work under the direction of a National Young People's Secretary.

In an effort to attract adolescents and young men and women with no religious affiliations, the Torchbearer Group Movement was started in 1938.<sup>384</sup> These groups cater for those over fifteen years of age, and provide a wide range of recreational, cultural and spiritual activities. Where these groups have been

382. "Towards the Conversion of England" -- Report of Commission on Evangelism appointed by Archbishops of Canterbury and York, p. 92.

383. "War Cry", 14th January, 1939.

384. "The Salvation Army, its Origin and Development," p. 48.

well organised and their main aim, to attract the non-Christian, has been kept clearly in view, they have met with marked success. But in some cases they have become mere recreational clubs for Salvationists, and their activities have tended to clash with the more important work of the Corps Cadet Brigades.

A fruitful development in the field of organisation was the establishment of a National Youth Council in 1942, along with the setting up of Youth Boards in each of the Divisions to advise and assist the Divisional Secretaries.<sup>385</sup>

A significant trend in the past decade or so has been a relaxation from the extreme puritan attitude formerly adopted by many Salvationists on the question of sport and recreation for young people. This has not necessarily implied any lowering of the traditional Salvation Army ideal of "separateness from the world", but there has been a definite recognition by Army leaders that the love of healthy sport inculcated into many Salvationist young people by modern education, should not be stultified by unreasonable strictures after they leave school. The Army's youth programme in recent years has given scope for cultural and recreational activities of many kinds, and this has undoubtedly contributed towards a more effective approach to the great problem of youth evangelism in the modern world.

Statistics<sup>386</sup> indicate a decline in the average Young People's Company (i.e. Sunday School) attendances from 6,583 per

385. "War Cry", 22nd August, 1942.

386. Statistical Statement supplied by Commissioner's office, Wellington.

Sunday in 1932 to 3,542 per Sunday in 1949. It is dangerous to generalise on these figures without knowing more about the basis on which they were compiled; for instance, it is probable that many Companies met twice a Sunday in 1932 and only once a Sunday in 1949; and the modern disregard of Sunday observance has no doubt adversely affected the Sunday School attendances of most denominations. Nevertheless, the figures are indicative of a disturbing challenge confronting the Army. It is some satisfaction to know that present-day youth leaders are not avoiding the challenge, and by adaptation of methods and continued insistence on a forthright evangelical approach, are endeavouring to halt the decline.

GENERAL DEVELOPMENT OF FIELD OPERATIONS, 1934-1950.

Commissioner Cunningham, whose term of command had extended through the difficult depression years, left New Zealand in July, 1934, his place being taken by Commissioner F. Adams, who had a long record of field service in England.<sup>387</sup> Mention has already been made of his far-sighted establishment of a Bands and Songsters Department, and his successful revival of work amongst the Maoris. Other pioneering ventures undertaken during his term unfortunately did not prove so successful. Of the six new corps in country and suburban districts opened during Adams' term, not one is now functioning.<sup>388</sup> Another venture, the establishment of regional

387. "War Cry", 21st July, 1934, and 22nd September, 1934.

388. Ibid., 17th October, 1939.  
Field Department Register.



work in some country districts and in new housing areas, was given fulsome publicity in the "War Cry",<sup>389</sup> but also proved temporary. The general scheme was excellent, showing a clear appreciation of the need for taking the Gospel direct to the people. A good start was made with the introduction of a mobile unit in the North Auckland region, and in the first few years of its operation some very successful evangelical work was accomplished.<sup>390</sup> But the work was allowed to lapse on the ostensible grounds of shortage of suitable officers. Other parts of the "Forward Move",<sup>391</sup> namely regional work in the Wairarapa, outer-Wellington and Southland districts, never functioned as originally planned, and the whole scheme can only be described as a most unfortunate failure.

The Chief Secretary (i.e. the officer next in status to the Territorial Commander) in New Zealand during the years 1933 and 1936 was Colonel Albert Orsborn, who was destined to be elected to the Generalship of the International Army in 1946. During his three years in this country, Orsborn's virile personality and wide ability made a deep impression, and New Zealand Salvationists were not surprised when he eventually became General. Under the Army system of government the Commissioner and Chief Secretary in a territory are entrusted with very wide executive powers, and for the smooth progressive working of the system, a high degree of

389. "War Cry", 15th January, 1938.

390. vide "All the World", October-December, 1939, pp. 15-18, article "In the Footsteps of Marsden."

391. "War Cry", 15th January, 1938.

confidence and co-operation between these two officers is vitally necessary. The interplay of personalities between the various holders of these positions since New Zealand became a territory in 1912, and its effect on the development of the Army's work, would make a very interesting study.

Of the eight Commissioners who have been in command in New Zealand since 1912, none has been a New Zealander, and only one (Commissioner J. Hay) had had previous experience of New Zealand conditions. Of the twelve Chief Secretaries since 1912 only two have been New Zealanders, and one of those (Lt. Colonel Fisher) occupied the position for only a year and prior to that had had no close experience of New Zealand conditions for over 20 years. New Zealand Salvationists have had legitimate cause for complaint in that International Headquarters has seen fit to overlook so consistently the claims of New Zealand officers, or at least officers with some previous New Zealand experience, to the high executive positions in this country. The same criticism, to a somewhat lesser extent, could be made about some of the staff appointments to Territorial Headquarters. Colonel Charles Walls, who had spent the greater part of his officership in New Zealand and had an excellent record as a chaplain and youth leader was Chief Secretary from 1944 to 1947,<sup>392</sup> and acted as territorial commander for part of that time.

392. Wellington City Corps History Book, p. 84.

Commissioner Adams retired in 1939, and pending the appointment of a successor, the Chief Secretary, Lt. Colonel G. Grattan, carried on the command.<sup>393</sup> Early in 1940 Commissioner J. Evan Smith was appointed to New Zealand,<sup>394</sup> and he remained the territorial commander throughout the war years until 1946. Smith had been private secretary to both William Booth and Bramwell Booth, accompanying them on many world tours, and had also held executive positions in Britain and South Africa.<sup>395</sup> Man-power depletion in the corps and among officers owing to the exigencies of war, and the many other preoccupations of the war years, did not allow for much expansion in corps activities during this period. A significant and worth-while trend was the growing interest by the Army in the OEcumenical Movement. In previous years there had been a regrettable tendency for some Salvationist leaders to hold aloof from co-operation with other churches in matters of common interest, but the war years and the secular challenge of the age made thinking Salvationists realise that one vital means of increasing Christianity's impact on society was a much greater degree of co-operation between the various denominations. The Salvation Army took full part in the extensive National Crusade for Christian Order of 1942-43,<sup>396</sup> and in 1944 joined the newly-formed National Council of Churches.<sup>397</sup>

393. "War Cry", 24th June, 1939.

394. Ibid., 13th January, 1940.

395. Salvation Army Year Book, 1950, p. 124.

396. "War Cry", 28th March, 1942.

397. Ibid., 29th July, 1944.

As a practical means of assisting in the rehabilitation of war-ravaged missionary areas, a team of five officers was despatched to Singapore in June, 1946, to work for a period on various urgent reconstruction projects.<sup>398</sup>

In 1946 Commissioner Smith was transferred to Australia and his place as New Zealand commander was taken by Commissioner R. Astbury.<sup>399</sup> Some features of the post-war years have been successful evangelical campaigns by an outstanding Australian officer, Colonel Edward Slattery, visits by General Carpenter in 1946 and General Orsborn in 1950, a renewed interest in missionary endeavour due to the visits of many missionary officers on home furlough, and the exuberant influence of Colonel George Marshall from the United States of America, who was Chief Secretary in New Zealand from 1947 to 1949.<sup>400</sup>

Accurate official Salvation Army statistics of the number of enrolled Salvationists in New Zealand for the various years since New Zealand became a territory ~~were~~<sup>are</sup> apparently not available, but the Government returns give some idea of the trend from 1916 to 1945.<sup>401</sup>

398. "War Cry", 15th June, 1946.

399. Ibid., 7th September, 1946.

400. Salvation Army Year Book, 1946, p. 52.

Salvation Army Year Book, 1949, p. 70.

Salvation Army Year Book, 1950, p. 81.

401. Official Government Census Returns, 1916, 1921, 1926, 1936, and 1945.

<u>Year</u>	<u>Number of Salvationists</u>	<u>% of Total Population</u>
1916	10,004	.94%
1921	11,591	.98%
1926	12,241	.91%
1936	12,608	.84%
1945	13,203	.82%

These figures indicate only modest advances in the actual numbers of people declaring themselves to be Salvationists, and a definite decline in the percentage of such numbers to the total population. The fact that the percentage declined from 1.5 in 1896 to 0.82 in 1945,<sup>402</sup> and the roll number of senior soldiers was 4,380 in 1891<sup>403</sup> and 5,511 in 1949,<sup>404</sup> a mere increase of 1,131 in 58 years, must be very disturbing to Salvationists anxious to assess the true value and scope of the Army's witness in New Zealand. The same disturbing trend is evident from an examination of the number of corps functioning in the last two decades. The records available indicate that quite a number of pioneering ventures have been made in the last twenty years, but an alarming number of them have been abortive. Of all the new corps opened since 1933, only two (Paremata and the Maori Corps at Te Araroa) are still functioning. In addition to the unsuccessful openings of the period, 14 other corps were closed down.<sup>405</sup> Certainly some of these are still being worked as outposts and others were in country districts that had suffered severely from the drift of population to the cities, but there has been no corresponding

402. Official Government Census Returns, 1896 and 1945.

403. "War Cry", 14th November, 1891.

404. Statistical Statement supplied by Commissioner's office, Wellington.

405. Field Department Register.

increase in activity in the older urban districts and the new housing areas. It is dangerous to generalise from incomplete statistics and without knowing all the factors bearing upon particular instances, but one cannot avoid the conclusion that the underlying trend of the above facts and figures is very serious, and the implications need to be very honestly and resolutely faced by Army leaders and indeed by all Salvationists.

SUMMARY, 1934-1950.

These years have presented to the Army stern challenges which have not all been successfully met. Its welfare work in World War II and the continued effectiveness of its widespread social work, brought the Army added esteem and appreciation from the general community. It has met with some degree of success in adapting its youth work and its musical activities to the needs of the age, but its general field activities, though carried on faithfully by soldiers and officers, have not shown many notable advances. The abortive nature of many of the pioneering efforts of the modern period, and the failure to make advances in proportion to the considerable increase in the population in this century, may be symptomatic of the modern drift from religious values, of a spiritual decline within the Army itself, or of a lack of vision and enterprise among the Army's leaders. Whatever the cause, it can only be rectified by a recovery in full measure of the authentic note of Salvationism, that irrepressible buoyancy of spirit and outlook based on a deep religious experience, which

enabled Pollard and his comrades to make such a fruitful impact on the New Zealand of the 'eighties. One draws encouragement from the fact that in many a corps and social institution one can still encounter devoted Salvationists whose names will never be recorded in history, but whose lives, working by the grace of God as a leaven which no statistics can measure, still exemplify the qualities that made the Army great.

APPENDIX I

THE DOCTRINES OF THE SALVATION ARMY.

(As set out in the Foundation Deed of 13th August, 1878)

1. We believe that the Scriptures of the Old and New Testaments were given by inspiration of God and that they only constitute the Divine rule of Christian faith and practice.
2. We believe that there is only one God who is infinitely perfect the Creator, Preserver and Governor of all things, and who is the only proper object of religious worship.
3. We believe that there are three persons in the Godhead, the Father, the Son and the Holy Ghost, undivided in essence and co-equal in power and glory.
4. We believe that in the person of Jesus Christ the Divine and human natures are united so that He is truly and properly God and truly and properly man.
5. We believe that our first parents were created in a state of innocency, but by their disobedience they lost their purity and happiness, and that in consequence of their fall all men have become sinners totally depraved, and as such are justly exposed to the wrath of God.
6. We believe that the Lord Jesus Christ has by His suffering and death made an atonement for the whole world so that whosoever will may be saved.
7. We believe that repentance towards God, faith in our Lord Jesus Christ and regeneration by the Holy Spirit are necessary to Salvation.
8. We believe that we are justified by grace through faith in our Lord Jesus Christ and that he that believeth hath the witness in himself.
9. We believe that continuance in a state of salvation depends upon continued obedient faith in Christ.
10. We believe that it is the privilege of all believers to be "wholly sanctified" and that "their whole spirit and soul and body" may "be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess., v. 23)
11. We believe in the immortality of the soul, in the resurrection of the body, in the general judgment at the end of the world, in the eternal happiness of the righteous, and in the endless punishment of the wicked.



APPENDIX II

BYE-LAW NO. 26 OF THE NAPIER BOROUGH COUNCIL.

The bye-law, passed in September, 1885, is set out herewith as being typical of the restrictive bye-laws deliberately aimed at the Salvation Army by several local authorities in the 1880's and early 1890's:-

"In pursuance of sub-section 4, sub-division(s) of clause 349 of "The Municipal Corporations Act, 1876," the Mayor, Councillors, and burgesses of the Borough of Napier, ordain as follows --

1. Except as hereinafter mentioned, no procession shall hereafter be allowed in any public or private street or public place within the Borough of Napier, unless the persons intending to form or take part in such procession shall have previously received permission (by resolution of the Borough Council) to form or take part in such procession.
2. No person shall be allowed without such permission as aforesaid to play any musical instrument, beat any drum, or sing any song, or carry for the purpose of display any flag or torch, in any public or private place in the said Borough.
3. This bye-law shall not affect any drill, march, or parade of volunteer or other troops under the command of any officer serving in her Majesty's Volunteer or other forces, or any procession of school children under the direction of their teachers, or any funeral procession, or any parade or drill of the Napier and Spit Fire Brigades.
4. Any person offending against the provisions of this bye-law shall, for every such offence, forfeit and pay a sum not exceeding Five Pounds.
5. This bye-law shall come into force on 1st December, 1885."

APPENDIX III

LIST OF COLONY COMMANDERS, TERRITORIAL COMMANDERS,  
AND CHIEF SECRETARIES FOR NEW ZEALAND.

COLONY COMMANDERS.

Captain G.A. Pollard	1883 - 1885
Major F. Barritt	1885 - 1887
Colonel J. Taylor	1887 - 1891
Colonel R. Bailey	1891 - 1894
Brigadier W.T. Hoskin	1895 - 1898
Colonel W. Estill	1898 - 1902
Lt. Colonel Gilmour	1902 - 1905
Brigadier Knight	1905 - 1912
Brigadier Albiston	

TERRITORIAL COMMANDERS.

Commissioner W.J. Richards	1912 - 1914
Commissioner H. Hodder	1914 - 1922
Commissioner R. Hoggard	1922 - 1926
Commissioner J. Hay	1926 - 1929
Commissioner J. Cunningham	1929 - 1934
Commissioner F. Adams	1934 - 1939
Commissioner J. Evan Smith	1940 - 1946
Commissioner R. Astbury	1946 - 1950

CHIEF SECRETARIES.

Lt. Colonel Fisher	1912 - 1913
Lt. Colonel A. Powley	1913 - 1916
Lt. Colonel McInnes	1916 - 1923
Colonel R. Henry	1923 - 1926
Colonel C. Knott	1926 - 1929
Colonel L. Taylor	1929 - 1933
Colonel A. Orsborn	1933 - 1936
Lt. Colonel G. Grattan	1936 - 1940
Lt. Colonel W. Ebbs	1940 - 1943
Colonel C. Walls	1943 - 1947
Colonel G. Marshall	1947 - 1949
Colonel C. Duncan	1949 -

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Lt. Colonel A. Bracegirdle -- Men's Social Secretary.  
Lt. Colonel S. Bridge -- Field Secretary.  
Colonel C. Duncan -- Chief Secretary.  
Brigadier H.C. Goffin -- former Head of Bands Dept.  
Major H. Goffin -- Divisional Commander, Dunedin.  
Lt. Colonel C. Gray -- former Field Secretary.  
Brigadier A. Greene -- former Head of Migration Dept.  
Brigadier S. Hayes -- former Head of Chaplains, War  
Services, Trade and Young People's Departments.  
Major and Mrs. J.B. Hildreth -- oldest living officers  
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